

NOTES ON LUKE

VOLUME 7

CHAPTERS 19:41-22:38

LUKE 19:41-22:38

D. Jesus weeps over Jerusalem V. 41-44

V. 41

1. "He" = Jesus, the Messiah.
2. "And when he was come near" = refers to Jesus nearing the city of Jerusalem; verse 37 states He was at the descent of the mount of Olives; probably some place near the garden of Gethsemane from which a person could get a good view of the city, the eastern gate, and the temple area--"he beheld the city" = to perceive with the eyes.
3. "And wept over it" = this seems to compare to Mat. 23:37; Jerusalem denotes the inhabitants of the city--used twice for double emphasis; "which killest the prophets, and stonest them that are sent unto thee." He had just said that a prophet (Him) would die in Jerusalem and now He spoke of the habit of the city to reject the attempts of God to lead His people by killing those whom God had sent with His word; "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings"--a farmer who raises chickens can tell stories of how hens frantically call to the chicks in order to shelter them under their wings when they sense approaching storms or other dangers; how often in bygone days would the Almighty spread His wings over them as a sure shelter, indeed, if Israel only had wished it; Christ's lamentation over the city was prompted by His love and His foresight--He knew the troubles that would soon come upon Jerusalem; "And ye would not"--this is emphatic--uttered with emphasis--to pronounce with a forcible stress of voice; our Lord was well aware of the fate that awaited Him in Jerusalem.

V. 42

1. Luke records more of what Jesus said than Matthew did. Also Mark and John do not record all that Jesus said.
2. "If thou hadst known, even thou, at least in this thy day" = this reveals the intense feeling of our Lord as He is weeping; there was still time, still five days before His terrible trial began, which filled up the measure of Jerusalem and her people's iniquity.
3. "The things *which belong* unto thy peace!" = Jesus wept because the city was not aware of the peace or wholeness He wanted to bring to it.
4. "But now they are hid from thine eyes" = Jesus knew it was hidden from their eyes because the people chose to reject God's plan of redemption for them.
5. Yet they might have been saved. If thou hast known even thou, with all thy guilt, the things that make for thy peace; if thou hast repented, had been righteous, and had received the Messiah; if thou hast not stained thy hands with the blood of the prophets, and shouldst not with that of the Son of God, then these terrible calamities would not come upon thee. But it is too late. The national wickedness is too great; the cup is full;

mercy is exhausted; and Jerusalem, with all her pride and splendor, the glory of her temple, and the pomp of her service must perish.

V. 43

1. "For the days shall come upon thee" = Jesus turned His attention from the present to the future; these days refers to the time Titus, the Roman general who led a revolt to destroy Jerusalem; this all happened about 40 years later in AD 70.
2. "That thine enemies shall cast a trench about thee" = Josephus, the Jewish historian verifies this prophecy as being fulfilled in AD 70; the armies of Rome led by Titus carried out this prophesy in full; the armies of Rome first dug a trench around the city, piling the dirt in great mounds which became an embankment = "and compass thee round."
3. "And keep thee in on every side" = this siege enveloped the city and the people were hemmed in on every side; when the people of Jerusalem tried to escape, they were captured and crucified in the sight of the defenders on the city walls, trying to demoralize them and hasten their surrender; it has been reported that so many suffered this fate that no trees survived for miles around the city.

V. 44

1. The fulfillment of this prophecy of Jesus actually occurred according to Josephus, the Jewish historian, who was with the Roman army when this occurred, in AD 70.
2. "And shall lay thee even with the ground" = the Roman soldiers set fire to the temple, destroying the wooden beams and precious linen vails; the heat of the fire was great enough to melt the gold which overlaid the structure.
3. "And thy children within thee" = as food supplies became depleted, dreadful famine gripped the city; Lev. 26 list the blessing for obeying God's commands and also the cursing for disobeying--one of which is in Lev. 26:29--would eat their own children; Josephus tells this incident: a band of scavengers, smelling food, broke into a home and demanded the food they smelled; the woman showed them half of the roasted body of her infant son; crazed by hunger, she had killed and cooked her baby and had already eaten some of the meat.
4. "And they shall not leave in thee (Jerusalem) one stone upon another" = the fire which was hot enough to melt the gold (#2) and the gold ran down between the stones; therefore, the Roman soldiers, being anxious to obtain the gold they heard was between the huge stones, tore them apart, literally fulfilling Jesus' prophecy; the temple and the city were laid to rubble by the armies of Rome; Josephus stated that over a million Jews died in the destruction of Jerusalem in AD 70; many died from the famine caused by the siege; others died in combat with the Roman soldiers; still others were killed once the city was taken; the city was left in ruin and desolation; most of those who survived the destruction of the city were scattered over the face of the earth as slaves; a pitiful few were left to mourn the loss of all they had held dear.
5. "Because" = introduces the cause of the city's destruction.
6. "Thou knewest not the time of thy visitation" = Jesus stated that all of this would come about because of the people's spiritual blindness and hardheartedness; they refused to obey God; they had refused to accept Jesus as the Messiah; their spiritual blindness would result in their national ruin.
7. It is important to note, however, that though the judgment was unparalleled in its severity, Jesus pronounced it with a broken heart, weeping over the city and its doom.

8. Mark 11:11 tells us what Jesus did next. He crossed the Kidron and entered the city and the temple and looked around upon all things. He noted the unlawful traffic in the temple, but postponed action until the next day. The word for temple refers to the outer courts, porches, and outbuildings, not the word for the inner part of the structure consisting of the Holy place and the Holy of Holies.
9. He then went back to Bethany with the twelve and spent the night in Martha, Mary, and Lazarus' house.
10. This begins the Jewish day about 6 PM Friday Abib 9th five days before the Passover.
11. The next morning, still Friday Abib 9th, (Mark 11:12-14) they passed a fig tree with nothing but leaves. Jesus was hungry--may have spent the night in prayer and fasting due to the sight He had of the temple, it may have hindered His sleep and appetite. This was early in the morning, before 6 AM. This tree represents the awful image of the Jewish nation, having the leaves of great profession but yielding no fruit. In essence He cursed this tree and Mat. 21:19 says, "And presently the fig tree withered away."
12. Then Mark 11:15 says, "They came to Jerusalem."

E. Jesus' second cleansing of the temple. V. 45-48

V. 45

1. The synoptic gospels of Matthew and Mark record this second cleansing of the temple (Mat. 21:13-17; Mark 11:15-19); while only John records the cleansing of the temple at the 1st passover three years before in John 2:13-17.
2. "And he went into the temple" = refers to the outer courts of the temple, not the Holy place or the Holy of Holies, for only the priest were allowed to enter that portion of the temple.
3. "Began to cast out" = to drive out with force; John 2:15 states that Jesus made a scourge of small cords in the first cleansing of the temple three years before, but a scourge is not mentioned in this second cleansing.
4. "Them that sold therein, and them that bought" = Jesus made no distinction between the buyers and sellers because their hearts were not tuned in to genuine worship.
5. Mark 11:15 adds that Jesus "overthrew the tables of the money changers, and the seats of them that sold doves" = items such as victims for the sacrifices (doves were for the poor who could not afford a lamb, kid, or bullock), oil, and spices used in offerings were allowed to be sold because people traveling from a distance could bring money to buy the items needed to sacrifice, instead of bringing the animals and etc.; the problem was that the sellers were cheating the buyers by selling blemished animals, and the buyers did not mind because the priests turned their heads and pretended not to notice the blemishes, probably getting part of the money from the seller (Mal. 1:6-8); "money-changers" were those who changed the Passover visitors Greek or Roman money into Jewish half-shekels so that the Jew could pay his temple tax (Exo. 30:11-16); this was required in the temple as well as in the sanctuary (tabernacle), but the problem was that money-changers charged an inflated rate of exchange thereby cheating the people who came from the other countries.
6. Mat. 21:14-15 states that Jesus healed those who came to Him in the temple--blind and lame; those healed praise Jesus saying, "Hosanna to the Son of David" which means save now (Hosanna) thou Son of David--referring to Jesus as the Messiah they were looking for, and the religious crowd did not like folks being healed nor Jesus being referred to as the Messiah.

8. Mark 11:16 states that Jesus stopped the people from carrying vessels through the temple courts. "Vessel" refers to an implement, household utensil, or domestic gear. People carrying goods or implements used the temple as a shortcut when going between the city and the Mount of Olives. This had been forbidden at one time, but the order was not being enforced.

V. 46

1. "Saying unto them, It is written" = Jesus is quoting Isa. 56:7; "written" is perfect tense in the Greek which denotes a past completed act with existing results; the verse quoted stands on record and will always continue to be on record.
2. "My house is the house of prayer" = Mark 11:17 states that all nations shall call this a house of prayer; this refers to Gentile nations; this refers to the outer courts of the Gentiles; there seems to be a place just outside these courts where animals could be sold to pilgrims for sacrifice; it was easier for pilgrims to travel with money and then buy a sacrifice when he got to the temple than to travel with the animal to Jerusalem; it seems that part of the outer court may have been reserved for this purpose, but the problem was that graft and greed had tainted these markets.
3. "But ye have made it a den of thieves" = bands of robbers; no bandit's cave along the Jericho road was the scene of such wholesale robbery at this outer court of the temple.
4. "House of prayer" = the place set apart for the worship of God, in which He especially gives ear to the prayers of His people and in which, He especially promises His spiritual presence; this being called the court of the Gentiles lets us know that the temple was to be a house of prayer for all people, not just the Jews.
5. The nation of Israel was God's chosen people, and this was not to the rejection of the Gentiles. Israel was to be a light to all nations so that the Gentiles could come in through Israel and become a Jewish proselyte and get in on the things of God. The same is true of the saints of God who are called the elect of God. They are chosen (I Peter 1:2) not to the rejection of others, but chosen to be light to the world that others might come to God through the saint's light and be saved, thus, finding out that they are also the elect of God and get in on the good things of God.

V. 47

1. "He" = Jesus the Messiah.
2. "He taught daily in the temple" = "taught" means to impart instruction; Luke, while penning this down, lets us know that these last days of Jesus upon this earth was filled with Jesus imparting instruction.
3. "But the chief priests and the scribes and the chief of the people sought to destroy him:"
 - A. "Chief priests" = refers to sect of the Sadducees who deny that there is any resurrection (Luke 20:27); they also did not believe in angels or spirits; they are a part of the Sanhedrin--the great council of seventy elders among the Jews who had authority from Rome to deal with Jewish matters.
 - B. "Scribes" = refers to the sect of the Pharisees who were copiers of the law and other parts of the Scriptures; they also were a part of the Sanhedrin.
 - C. "The chief of the people" = the leader of the economic upper class.
 - D. "Sought to destroy him" = although these three groups disagreed spiritually and

economically, they got together for one purpose which was to "destroy" Jesus; "destroy" means to put out of the way entirely--crucify Jesus.

V. 48

1. "And could not find what they might do" = though they were angered, they could not trap Jesus or find anything wrong with His teaching; though it was directed against them, it was in keeping with the intent and original purposes of God as explained in the OT.
2. "For" = introduces the reason they could not carry out their intended plan at that time.
3. "For all the people were very attentive to hear him" = refers to the common people--poor, needy, and suffering--as hanging on ("attentive") to every word of Jesus; Mark 11:18 stated the people were "astonied at his doctrine" = to strike out of one's senses; a very strong word.
4. Mark 11:19 states He went out of the city, thus going back to Bethany to spend the night. This would have been Abib 10th the beginning of the Sabbath day at 6:00 PM.

CHAPTER 20:

A. The authority of Jesus challenged. V. 1-8

V. 1

1. "And it came to pass" = refers to some time passing since He had returned to Bethany; this seems to refer to Jesus being in Bethany for two evening and a day which included the sabbath day Abib 10th on which Jesus rested, for there seems nothing is recorded on that day and the evening of Abib 11th.
2. Mark 11:20 seems to refer to the day of Abib 11th going back to Jerusalem and seeing the cursed fig tree dried up by the roots.
3. "*That* on one of those days" = Sunday Abib 11th--daytime.
4. "As he taught the people in the temple, and preached the gospel" = Jesus came to teach and preach, and His message was good news to those who so desperately needed it.
5. "The chief priests and the scribes came upon *him* with the elders" = representatives of the three groups who were in the Sandhedrin, the definite article is used in the Greek in each case which indicates that those who came, represented their own group.

V. 2

1. "And spake unto him" = this was a large committee of the Sanhedrin confronting Jesus in a formal attack upon His authority for cleansing the outer courts of the temple and teaching in it.
2. "Saying, Tell us, by what authority doest thou these things?" = "authority" means the power of authority and of right; this was a legitimate question because they were custodians of the temple.

3. "Or who is he that gave thee this authority?" = they ask Him to name the person from whom He had received the authority; they ask Him in public to produce His credentials; first to state the nature of His authority and second, to name the person from whom He had received it; if they forced Him to make an extravagant claim, they could discredit Him with the multitude.

V. 3

1. Our Lord answers their question with a question.
2. "I will also ask you one thing" = Mark 11:29 states "I will also ask of you one question."
3. "And answer me" = Mark 11:29 uses these words which means a sharp demand for a reply.

V. 4

1. "The baptism of John, was it from heaven or of men" = did John come on divine authority or on human authority?
2. John the Baptist had testified concerning the divine source of His mission. (John 1:23) These who questioned Jesus should have been well aware of John's statement. It was John the Baptist's ministry that pointed to Jesus as the long awaited Messiah.
3. This question was not dodging the issue but a question that cleared the air and defined their attitude both to John and Jesus. (John 5:32-35)
4. In modern day language, He put them on the spot.

V. 5

1. "They reasoned with themselves" = to reckon inward; count up or weigh the reasons; to deliberate; it seems this was within themselves as they possibly did not have a conference at this time--yet one may have spoke to another.
2. "If we shall say, From heaven; he will say, Why then believed ye him not?" = if they accepted the mission of John as being from God (heaven) then they would be charged with having rejected his baptism, and this would give our Lord an advantage they did not want to give Him.
3. Though many Pharisees and Sadducees came to hear the preaching of John (Mat. 3:7-8), they did not respond to it. If they admitted John's baptism was from heaven, they would be condemned on two accounts.
 - A. First, they would be condemned because they did not change their ways in response to John's preaching.
 - B. Second, they would be condemned because they did not accept Jesus as the Messiah as John testified.

V. 6

1. "But" = reveals a contrast; on the other hand they had the general population to worry about.

2. "If we say, Of men; all the people will stone us" = if they accepted the mission of John as being from God (heaven), then they would be charged with having rejected John's baptism and this would give our Lord an advantage they did not want to give Him; they knew that the common people had a conviction that John's baptism was from heaven and it was so strong that the religious crowd was afraid (Mark 11:32 states "they feared the people") to the extent that they might stone them--to overwhelm with stones to the point of death.

3. "For" = introduces the reason they were afraid of being stoned.

4. "For they be persuaded that John was a prophet" = they (the common people) were believed to be thoroughly convinced that John the Baptist was a "prophet" = a forth-telling one who speaks out God's message.

V. 7

1. Not willing to be caught in a dilemma, they answered, "that they could not tell whence *it was*."

2. "*It*" = refers to John's baptism.

3. "Whence" = the origin or source; whether it was from Heaven or man.

V. 8

1. Since they did not answer Jesus' question, neither did He answer their question.

2. By Jesus' evasion of their question, He showed that He was not subject to their authority. Both John and Jesus got their authority from God.

B. The parable of the vineyard. V. 9-18

V. 9

1. "Began" = shows a change in our Lord's present style of teaching--in "parables" = to throw alongside; it is a concrete illustration thrown alongside of a truth to explain it; it is an earthly story with a spiritual meaning; both Mat. 21:33-46 and Mark 12:1-12 record this parable.

2. The purpose of this parable was to reveal the hostility of the Sanhedrin in the presence of the crowd.

3. "A certain man" = Mat. 21:33 calls him "a certain householder;" refers to God.

4. "Planted a vineyard" = a "vineyard" is a symbol of Israel as a covenant people; the members of the Sanhedrin and the better-taught among the crowd understood the symbolism because it was given in the OT in Isa. 5:1-7.

5. Mark 12:1 adds three things that was done to the vineyard.

A. "And set an hedge about it" = this "hedge" speaks of God's protective care over Israel and His blessings upon the chosen people.

B. "And digged a place for the winefat" = "winefat" refers to the receptacle into which the wine (grape juice) ran after it had been pressed out of the grapes.

C. "And built a tower" = this also speaks of protection; in other words, God did

everything He could to cause Israel to be fruitful--application of the parable.

6. "And let it forth" = to let out for hire; application to leasing one's vineyard expecting a return (fruit) from His investment.
7. "To husbandmen" = land workers; refers to the spiritual leaders of Israel.
8. "And went into a far country" = the owner (in the parable) left the country and went to another country.
9. "For a long time" = representing about 1450 years of Jewish history--from the exodus from Egypt till Christ's day.

V. 10

1. "And at the season" = the gathering time of the fruit; time of harvest.
2. "He sent a servant to the husbandmen" = "servant" means bondsman and speaks of the OT prophets sent to Israel.
3. "That they should give him of the fruit of the vineyard" = the rent of the vineyard was to be paid by a stipulated portion of the wine; this applies to the prophets who came to enforce God's rightful claims on the people who had used His property.
4. "But the husbandmen beat him, and sent *him* away empty" = Mark 12:3 states they caught him, which means to take by force or seize; then they "beat him" which means to smite; to scourge; to beat severely; to whip so that the skin is taken off in many places.
5. "And sent *him* away empty" = they did not make a payment on the rented vineyard; the failure to receive fruit points to the failure of Israel to heed the preaching of the prophets.

V. 11

1. "And again he sent another servant" = "again" refers to repeated action; refers to sending another prophet.
2. "And they beat him also" = Mark 12:4 states they cast stones at him and wounded him in the head--this one met a worse fate than the first.
3. "And entreated *him* shamefully" = to dishonor; insult; treat with contempt; marked with disgrace.
4. "And sent *him* away empty" = again the husbandmen did not make a payment on the rented vineyard.

V. 12

1. "And again he sent a third" = refers to repeated action--the sending of another prophet; this repetition reveals the long-suffering of God.
2. "And they wounded him also" = Mark 12:5 states they outright killed him and others were sent of which some were beaten and some killed; many of the prophets were mistreated by the people of Israel, or even died violent deaths; Elijah was forced to hide (I Kings 17:1-7); Jeremiah was thrown into a dungeon (Jer. 38:6); and legend says that Isaiah was placed in a hollow log and sawed in two. (Heb. 11:36-37)
3. "And cast *him* out" = those they did not kill were driven away by violence empty

handed of the payment due to the owner of the vineyard.

4. Such were the actual facts in regard to the spiritual heads of Israel. They were men who never thought of fruit, but only of the honor and privilege of being entrusted with the keeping of the vineyard. Generally speaking, they had utterly lost sight of the end of Israel's calling, and they vented their furious wrath by persecuting some and killing others of these faithful men.

V. 13

1. "Then said the lord of the vineyard" = here "lord" simply means owner who had let the vineyard out to husbandmen and had gone into a far country for a long time.

2. "What shall I do?" = the owner comes to a point of frustration; after sending servants time and time again and all not killed came back empty handed, then he asked himself this question.

3. "I will send my beloved son" = Mark 12:6 states he was an only son; "beloved" is a word that speaks of a love called out of one's heart by the preciousness of the person loved; Jesus by use of this metaphor placed himself far above the prophets, who were only servants; one can only speculate how piercing these words were to His listeners, some of who may have been at Jesus' baptism, when they may have heard the words God the Father spoke from heaven when Jesus was baptized (Mark 1:11); John the Baptist heard these audible words while others may have only heard a noise and thought it was thunder, but John the Baptist declared Jesus to be the Messiah in John 1:29.

4. "It may be" = these words show that the master and the son were aware of the possibility of rejection and shameful treatment.

5. "They will reverence *him* when they see him" = "reverence" means to respect; a feeling or attitude of deep respect, love, and awe.

V. 14

1. "But" = reveals contrast--they did not respect him.

2. "When the husbandmen saw him" = "saw" means to know; to have absolute positive knowledge--the religious crowd really knew who Jesus was.

3. "They reasoned among themselves, saying" = "reasoned" means to revolve in one's mind; deliberate.

3. "This is the heir" = one who inherits an estate.

4. "Come, let us kill him" = they acted this way because they saw Him as an heir, the beloved Son, though they rejected Him as such.

5. "That the inheritance may be our's" = "inheritance" means what the heir receives; the husbandmen resolved to keep the property that was rented unto them; therefore, they killed the heir; the Pharisees rejected Jesus' claims, thinking that they were the true heirs of God.

V. 15

1. "So they cast him out of the vineyard, and killed *him*" = the parable-story of itself was an improbable one; but the conduct of the husbandmen, the long patience of the owner of the vineyard, his last act in sending his beloved and only son--all this makes up a history

without a parallel in human experience; yet this is an exact sketch of what did actually take place in the eventful story of Israel. (John 1:11)

2. "What therefore shall the lord of the vineyard do unto them?" = "therefore" means in view of what they did to the heir--the son; "lord" refers to the owner of the vineyard--what shall he do unto them? Mat. 21:41 states that the religious crowd gave an answer to Jesus' question.

V. 16

1. In this verse Jesus states almost the same thing that Mat. 21:41 stated about what the Pharisees said.

2. "He" = the owner of the vineyard.

3. "He shall come and destroy these husbandmen" = "destroy" means to bring to naught; it does not signify cessation of existence; "husbandmen" refers to the tenants of the owner's vineyard; that which the vine-keepers did to the servants and the son would now be returned upon them; but the judgment would go a step further in that the vineyard would be given to others, "and shall give the vineyard to others" = this is a prediction of the removal of God's favor from Israel to the Gentile church.

4. "And when they heard *it*, they said, God forbid" = "they" refers to the religious Jews; "heard" means to consider what has been said; "God forbid" is one word in the Greek and means let not this be; may it not come to pass; horrors to even think such a thing--it seems they got the meaning of this parable or at least part of it.

V. 17

1. "He" = Jesus, the Messiah.

2. "Beheld" = to look at with the mind; to consider.

3. "Them" = the religious Jews that had said "God forbid."

4. Jesus said, "What is this then that is written" = the tense of "written" is perfect tense which refers to a past completed action with existing results; indicates it was written down in time past and is still on record today; Jesus is quoting Psa. 118:22--a Messianic Psalm.

5. "The stone which the builders rejected, the same is become the head of the corner?" = this summed up the parable; the rejected heir was to be the very stone which would have the prominent position; Luke recorded this in Acts 4:11 and Peter also in I Peter 2:7; the "head of the corner" has a primary meaning--"cornerstone" = this stone was the most important stone in the building because the stability of all others depended upon it; Isaiah prophesied such in Isa. 28:16; this stone was placed in the corner and determined the lines of the whole building; the idea of foundation is that of support; it also provided the standard to follow straight lines both horizontal and vertical; the idea of foundation is that of support; Jesus is not only the Origin, Foundation, and Support of the church, but He gives it its shape and form, and He determines the place and the office of each stone; He gives life and character to each member. (Eph. 2:20)

V. 18

1. "Whosoever shall fall upon that stone shall be broken" = that stone is Jesus, and any person who will allow the Holy Ghost to bring about a completed work of conviction will fall at the feet of Jesus in humility and shall be broken--the shackles of sin and Satan will

be loosed and that person will be set free--saved.

2. "But on whomsoever it shall fall, it will grind him to powder" = refers to the judgment, which in time will come upon all who are not saved and they will be ground to powder--speaking of ruin; their soul will be in hell.

C. Question of tribute money. V.19-26

V. 19

1. This is recorded by all three synoptic gospels--here, Mark 12:13-17, and Mat. 22:15-22.

2. "The chief priests and the scribes" = refers to the Sanhedrin; Mat. 22:15 reveals that the Pharisees had withdrawn in their own group and had a meeting to decide how to entangle (to snare or trap) Jesus; Mark 12:13 says they joined up with the "Herodians" = they were a Jewish party or sect in the time of our Lord, who were strong supporters of Herod who had received his kingdom of Judea by appointment of the Romans; these people had influence with the courts; therefore, they were in direct antagonism with the Pharisees but joined them to crucify Jesus.

3. "The same hour" = refers to this occurring the same day as Jesus had spoken the parable we have just dealt with.

4. "Sought to lay hands on him" = Mark 12:13 states, "catch him in his words" = "catch" means to catch wild animals; their purpose was to hunt and catch Him like some wild animal; they wanted to entangle Him in His talk and turn Him over to the power and authority of the governor.

5. "And they feared the people" = they were afraid that the common people would do them harm because they (the common people) considered Jesus was a prophet (Mat. 21:46) and "they perceived that he had spoken this parable against them" = these officials knew exactly what Jesus meant in His parable.

V. 20

1. "And they watched *him*" = to watch and hesitate to act.

2. "And sent forth spies" = like private detectives to collect evidence against Jesus.

3. "Which would feign themselves just men" = "feign" means to impersonate anyone; play a part; pretend to be just (righteous) men though they were malicious.

4. "That they might take hold of his words" = Mat. 22:15, "entangle him in his talk" = to find something that He said by which they could accuse Him.

5. "That so they might deliver him unto the power and authority of the governor" = their questioning and spying was to catch Jesus so as to be able to turn Him over to the political powers with an incriminating charge--because they could not legally condemn Him to death.

V. 21

1. "They" = "we" = the religious crowd along with the elite crowd.

2. "Him" = "thou" = Jesus, the Messiah.

3. "Saying, Master" = means perfect or one placed over another, hence it comes to mean teacher or guide, thus looking upon as a most able and powerful Rabbi (John 3:1-2), but refusing to entertain any of the growing Messianic conceptions respecting His person.
4. "Know" = refers to positive knowledge, they were convinced of the fact.
5. They approached Jesus in their self-righteous hypocrisy trying to gain His trust. These spies flattered Jesus in three ways:
 - A. "We know that thou sayest and teachest rightly" = first they congratulated Him on teaching and speaking "rightly" = correctly or truthfully.
 - B. "Neither acceptest thou the person of any" = Second they stated that Jesus was impartial, no respecter of persons--showed no bias toward either party.
 - C. "But teachest the way of God truly" = finally they stated that Jesus taught the way of God in truth; "truly" means it is true in the sense that He could not lie; this is a hypocritical compliment, not believed by them, but artfully said to conceal their true design.
6. Their words were pure flattery, though literally true.

V. 22

1. Now the question hoping to trap Jesus, "Is it lawful for us to give tribute unto Caesar, or no?"
2. "Lawful" = the Jews were not discussing the legality of paying poll tax to Caesar, but whether a Jew should do so in view of his theocratic (rule by God) relationship to God.
3. "Tribute" = the annual taxes levied upon houses, lands, and persons.
4. "Caesar" = the surname of Julius Caesar which was adopted by Octavius Augustus and his successors afterward became a title, and was appropriated by the Rome emperors as part of their title.
5. They pressed for an answer, yes "or no?" as if there were no other possible answer. If He answered "no," that would cause the Roman authorities to charge Him with treason, and if He answered "yes," He would lose the following of the people. The people would not be able to bear hearing their hopeful King and Messiah support the evil and overbearing rule of the hated Roman Empire. The spies thought they had caught Jesus in a trap.

V. 23

1. "But" contrast.
2. "He" = "me" = Jesus, the Messiah.
3. "Perceived" = to understand; Mark 12:15 uses the word "knowing" which means to have absolute positive knowledge of the facts.
4. "Their" = "them" = the religious spies trying to trap Jesus.
5. "Craftiness" = artfulness; false wisdom; trickery; implies all subtle, cunning, underhanded dealing; Mark 12:15 states that Jesus knew their hypocrisy; Mat. 22:18 says, "Jesus perceived their wickedness" and called them "hypocrites."
6. "Tempt" = to put to the test; they were trying to trap Him with this difficult question.

V. 24

1. "Shew" = show; to bring forth to view.
2. "Penny" = denarius; the coin of the tribute to the Roman government; it was possible they had to send for one since they were in the temple and only Jewish coins were used there--the word "bring" in Mark 12:15 indicates this.
3. "Image" = a derived likeness.
4. "Superscription" = a writing upon; a title; an inscription.
5. "They" = the religious group that had questioned Jesus.
6. "Caesar's" = image of Tiberius Caesar, the then reigning Roman emperor.

V. 25

1. "Render" = to pay off, discharge; a stronger word than the word "give" in verse 22 which the Jewish leaders had used; speaks of paying something as a debt.
2. Debts to man and debts to God are both to be discharged. Jesus used this opportunity to teach these leaders that they should give their hearts, lives, property, and influence all to God. Man is God's creation and we belong to God--"render therefore. . . unto God the things which be God's."

V. 26

1. "They" = the religious leaders who were trying to trap Jesus.
2. "They could not take hold of his words before the people" = they could not grasp the depth of these words that Jesus had spoken in the presence of the common people.
3. "They marvelled at his answer" = refers to the religious crowd who "marvelled" = to wonder at, be amazed; the tense speaks of continuous action.
4. "And held their peace" = they kept silent; Jesus' answer dumbfounded the religious crowd; Mat. 22:22 states at this answer they left and went their way unable to trap Jesus.

D. Jesus answers the Sadducees about the resurrection. V. 27-38

V. 27

1. "Then" = seems to be the same day that the incidents we have dealt with thus far in Luke occurred.
2. "Certain" = refers to just a part of the "Sadducees" = they were fewer in number than the Pharisees, a priestly party more interested in politics than in religion; they adhered strictly to the written law of the first five books of Moses, rejecting traditional elaborations of interpretation; they did not believe in angels, nor in spirits, nor in life after death. (Acts 23:8)
3. They asked Jesus a lengthy question concerning the resurrection from the dead even though they did not believe there was a resurrection. They came the same day that the Pharisees and Herodians came. (Mark 12:13)

V. 28

1. "Master" = means perfect or one placed over others, hence it comes to mean teacher or guide, thus looking upon a most able and powerful Rabbi (John 3:1-2), but refusing to entertain any of the growing Messianic conceptions respecting His person; a title of respect.
2. "Moses wrote unto us" = they quoted Deut. 25:5-6 which is the Mosaic law, which they held to be of final authority--it provided that if a man died childless, his brother should marry the widow and raise a son to succeed (to take the place which another has left) the property of the deceased; the purpose of this law was to preserve families from extinction--to prevent a family inheritance from being broken up.
3. "If" = a participle introducing a hypothetical case.

V. 29

1. "Took a wife" = means to be married.
2. "And died without children" = means he left no seed, offspring, to inherit his possessions.

V. 30

1. The second son married his brother's widow to fulfill the law of Deut. 25:5.
2. And he died without having a child.

V. 31

1. The third brother married the widow of his two older brothers.
2. "In like manner all seven also" = married the same woman.
3. "And they left no children" = none of the seven had a child.
4. "And died" = all seven died childless.

V. 32

1. Lastly the woman died. The text implies she had neither son or daughter. This was to silence the challenge of anyone who might say the test case would not hold true if the woman had daughters.
2. The Sadducees wanted to cover every angle in this hypothetical case.

V. 33

1. Now the question.
2. "Therefore" = in view of the facts just stated.

V. 34

1. "Them" = the Sadducees.
2. Mark 12:24 gives a part of His answer that Luke does not give here.
3. "Err" = in error; believe what is not true; wander astray; we get our word planet (wandering star) from this word.
4. Their ignorance was two-fold, both inexcusable in members of the priesthood--of which most of these men probably were:
 - A. Ignorant of the OT.
 - B. Ignorant of the power of God--they assumed that God could not raise the dead. They did not believe in the resurrection of the dead. (verse 27)
5. Then Luke records the practice of "the children of this world"--they "marry, and are given in marriage."

V. 35

1. "But" = shows contrast between the children of this world and that world.
2. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead" = Luke emphasizes that Jesus was talking about those who are saved, not all who die--they are worthy to obtain that world (heaven) and the resurrection from (out from among) the dead; what Jesus is saying relates to believers.
3. They "neither marry nor are given in marriage" = in heaven the saints do not practice marriage as here on earth; marriage was implemented to replenish the earth (Gen. 1:27-28; 2:22-24); marriage is the union of one man and one woman not of two men or two women--not homosexuality.

V. 36

1. "Neither can they die any more" = this identifies the quality of resurrection life--it is eternal life; those who come together in this life as husband and wife do so to preserve human life; but in the resurrection where there is no death, this is unnecessary; Jesus did not say, "They will not die" but, "They cannot die;" the quality of resurrection life is different from human life.
2. "For they are equal unto the angels" = "angels" are created beings; Mark 12:25 adds, "As the angels which are in heaven" = "as" means in the same manner as, after the fashion of; speaks of similarity and equality limited to the restrictions of the context which speaks of marriage and the propagation of the race; angels do not reproduce and neither will there be propagation of saints in heaven.
3. Only Luke states that those resurrected are "the children of God;" this was further attack against the Sadducees who did not believe in the resurrection. (verse 27)

V. 37

1. Having met their negative argument, the Lord presented a positive argument of His own = "Now that the dead are raised" = remember verse 27--the Sadducees denied the resurrection.
2. "Even Moses shewed at the bush" = refers to the burning bush where God revealed Himself to him and Moses penned down Exo. 3:3-6 which is what the Lord quoted here;

remember we stated that the Sadducees basically clung to the books of Moses--the first five books; therefore, that's what Jesus quoted from.

3. "When he calleth the Lord the God of Abraham, and the God of Isaac; and the God of Jacob" = Moses penned down what God said to him in Exo. 3:6; our Lord proves there is life after death by using Abraham, Isaac, and Jacob as examples; God revealed Himself to Moses as standing in a real relation to men who were long dead--"I am" not "I was."

V. 38

1. "He" = "him" = God.

2. "For he is not a God of the dead, but of the living" = the Lord's argument is that God would never have called Himself the God of Abraham, Isaac, and of Jacob, if these patriarchs, after their short lives, had become crumbling dust--their bodies did but the soul and spirit were very much alive; God cannot be the God of a being who does not exist.

3. "For all live unto him" = refers to all who come to Him God's way--by partaking of the bread of life. (John 6:51)

4. Mark 12:27 says that Jesus told these Sadducees for the second time, "Ye therefore do greatly error" = error in a great degree.

5. Mat. 22:33-34 adds that the multitude were astonished at Jesus' teaching, while the Sadducees were silenced.

E. Jesus questions the scribes. V. 39-47

V. 39

1. "Then certain of the scribes" = the scribes were copiers of the law, and it seems they were mostly of the sect of the Pharisees.

2. "Answering" = began to speak.

3. "Master" = means perfect or one placed over another, hence it comes to mean teacher or guide; a title of respect.

4. "Thou hast well said" = they agreed with Jesus' answer, thus probably Pharisees for the Sadducees did not believe in the resurrection of the dead.

5. Mat. 22:33 states that the crowds were "astonished" at the teaching of Jesus. They probably never heard anyone silence the Sadducees on the point of the resurrection.

V. 40

1. "After that" = on that day Jesus' authority was questioned; they asked a question concerning the tribute money and a question concerning the resurrection, and Mat. 22:35-40 records a lawyer ask Jesus what is the great commandment.

2. After that, on that day "they durst not ask him any *question at all*" = "durst" means dare--they did not have courage nor strength of mind to ask Him any more questions; Jesus' answers silenced all those from the various groups of scribes, Pharisees, Sadducees, lawyers, and Herodians--all were dumbfounded.

V. 41

1. "He" = Jesus, the Messiah.
2. "Them" = the multitude that was around Him while He was in the outer courts of the temple.
3. Mat. 22:42 gives two questions Jesus asked the gathered crowd and they answered, "The Son of David."
4. Then Jesus said unto them, "How say they that Christ is David's son?" = "Christ" means the Anointed One and it is the Greek equivalent of the Hebrew for the word "Messiah" who will some day reign on the throne of David.
5. "Son" = speaks of a descendant.
6. Jesus' question in this verse asked, "How can you say that the Messiah (deity) can be a descendant (humanity) of David?"

V. 42

1. "And David himself saith in the book of Psalms" = Mark 12:36 states that David said by the Holy Ghost--proof that Psa. 110:1, quoted here by Jesus, was divinely inspired. (II Peter 1:21; II Tim. 3:16)
2. "David" = the second king of Israel; called the sweet psalmist of Israel (II Sam. 23:1); God sought for a man after His own heart to be king over Israel (I Sam. 13:14), and found that in David. (Acts 13:22)
3. "LORD" = word means master, one who has power over another; when all caps, it refers to Jehovah, the title of God in the OT; the self-existent One who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent One who reveals Himself to mankind.
4. "Lord" = word means the same as "LORD" but refers to the Son of God, Jesus the Christ.
5. "Sit thou on my right hand" = refers to Jesus being at the right hand of the Father in glory; God the Father said this to God the Son. (Acts 2:32-33; Col. 3:1; Heb. 10:12)

V. 43

1. "Till I make thine enemies thy footstool" = "footstool" is something under the feet; implies that all enemies will be placed in subjection--come under control of our Lord.
2. It is as good as already done because Jesus said on the cross, "It is finished." This was a perfect tense verb which means a past completed action with existing result. It is as good as already done because Paul spoke of it as being past tense in Eph. 1:19-22 and in reality this will come to pass.

V. 44

1. This question gets to the point. How, since the Messiah is Jehovah--deity--can He also be human, a son of David?
2. One of the charges brought against the Lord Jesus was that He called God His (His private, unique) Father making Himself equal with God, thus deity. (John 5:18)

Therefore, the Jewish leaders rejected the teaching of the incarnation (God robed in flesh), and Jesus' claim to deity. (John 10:30)

3. Mark 12:37 records the reaction of the common people--those who were not Pharisees, Sadducees, and Herodians. "They heard him gladly."

V. 45

1. "Then in the audience" = refers to all the people being able to hear.
2. "Of all the people" = refers to all who were gathered around Jesus in the temple (outer court) when Jesus had been teaching on this day--three days before the passover.
3. "He said unto his disciples" = His followers which included the apostles and other disciples, some of which may not have been saved, for we know Judas was there and he was not saved.

V. 46

1. "Beware" = to be on guard; be careful; keep an eye on.
2. "Scribes" = a copier of the law and other parts of the Scriptures (Jer. 8:8); they were also learned men in the Mosaic law and the sacred writings; also interpreters and teachers; the problem was that the scribes quoted other rabbis and felt their purpose was to be expounders of the traditions which they made a millstone around the necks of the people (Mat. 23:4), and by so doing, they set aside the word and will of God by their traditions and legalism (Mark 7:9, 13); for the most part they were Pharisees.
3. "Desire" = to will; to be resolved or determined.
4. "To walk in long robes" = "walk" means to go about their daily activity; "long robes" refers to the dress of dignitaries like kings and priests; this was done that they might be treated with the respect and dignity afforded to the richest of men.
5. "Love" = to be fond of; to like; expresses a desire.
6. "Greetings in the markets" = refers to being addressed with expressions of kindness and compliments; "markets" refers to the town-square--a market or thoroughfare; they like to make a show in public places and demanded to be called Rabbi, a title of respect in the Jewish schools of learning. (Mat. 23:7)
7. "And the highest seats in the synagogues" = "love" goes with this; refers to chief seats or benches up in front facing the congregation which were reserved for officials and person of distinction; "synagogues" were buildings in cities where solemn Jewish assemblies were held; the place of worship; the service consists of prayer, praise, reading of the Word of God, and an exposition by any Rabbi or other competent person; the center of social and religious activities among the Jews; in the OT, the synagogue is mentioned only one time and that is in Psa. 74:8; it is believed that the synagogue probably originated due to the temple being destroyed and the Jews having no place to meet for worship while in captivity; the nation had been scattered and they needed a place of instruction and worship, so the idea of a synagogue came into being; it became more prominent during the 400 years of silence--no open revelation--between Malachi and Matthew, even though the temple had been rebuilt; Jesus recognized the synagogues, for He taught in them in NT time.
8. "And the chief rooms at feasts" = the first reclining place; this refers to the place of the most honored guest at the feast; the orientals reclined on couches around the table instead of sitting on chairs as we do.

V. 47

1. "Devour widows' houses" = forcibly appropriate widow's property; terrible picture of civil wrong by robbing the homes of helpless widows.
2. "And for a shew make long prayers" = Mark 12:40 uses the word "pretence" for the word "shew" here; both are from the same Greek word meaning an outward showing; refers to the scribes coming in to widows and using prayer as a means of securing opportunities for committing a crime by persuading them to will their houses to the temple and then took the proceeds of the sale for themselves.
3. "The same shall receive greater damnation" = judgment; a severer sentence would fall upon them in the day of judgment and a heavier condemnation because under the mask of religion they practiced iniquity.
4. Mat. 23:1-36 gives a more lengthy wording of denouncement of the scribes.

CHAPTER 21:

A. The widow's mite. V. 1-4

V. 1

1. "And he looked up" = Mark 12:41 stated Jesus "beheld" which means to be a spectator of; look at; to observe.
2. "And saw" = means to have absolute positive knowledge; nothing escapes the mind of Jesus for He sees and knows all.
3. "The rich men casting their gifts into the treasury" = Mark 12:41 states He saw how they were putting their money in the treasury; "how" means in what manner; with what motives; Christ is a heart searcher; the rich men cast in much (Mark 12:41) probably trying to be seen by others and out do one another.
4. "Treasury" = was a receptacle into which the offerings of the people were cast, for the care of the temple and for the benefit of the priests and of the poor; Mark 12:41 states Jesus "sat over against the treasury" which means opposite to, in full sight of; this probably occurred in the Court of Women where there were 13 trumpet-shaped boxes in which worshipers would place their gifts; the scene was probably even more impressive as it was drawing near to the time of the Jewish Passover which brought many more worshipers to the temple in Jerusalem.

V. 2

1. "He" = Jesus, the Messiah.
2. "And He saw also a certain poor widow casting in thither" = "saw" means Jesus had absolute positive knowledge of what she gave.
3. "Poor" = from Greek word which means needy; but Mark 12:42 used another Greek word translated "poor" which is used to designate the pauper rather than the mere peasant; implies utter destitution, usually beggarly; the Greek construction speaks of the fact that she was poverty-stricken, shown by her dress and wasted look.
4. "Two mites" = a mite is the smallest coin in circulation among the Jews; made of copper or brass; value of one was about an eighth part of a denarius or 1/8 of a cent; it is said that two mites made the smallest offering that was acceptable.

V. 3

1. "And he said, of a truth I say unto you" = "truth" means truth, in reality, most certainly; "you" refers to those who were gathered around Jesus when He taught in the temple three days before the Passover.
2. "This poor widow" = now Luke uses the same Greek word as Mark did in Mark 12:42 for poor.
3. "Hath cast in more than they all" = means she gave more than all the rich put together had given; this is in the estimation of Him who sees not as man sees; one can only imagine the amazement of the disciples at this statement.
4. It is not the amount one gives to the work of God, it is the spirit in which the gift is given.

V. 4

1. "These" = "their" = refers to the rich men.
2. "For all of these have of their abundance cast in unto the offerings of God" = "abundance" means to superabound; to be in excess; they had much left over for themselves after giving into the treasury.
3. Not so with the widow, "but she of her penury hath cast in all the living that she had" = "penury" mean extreme poverty; deficiency; that which is lacking; "all the living that she had" means her livelihood; the whole of her life's necessities; she gave in such a way that made her trust God completely for the rest of her needs; Jesus commended her, not for the size of her gift, but for the sacrifice involved.
4. Reminds me of the widow in I Kings 17:8-16 who first gave to God's prophet, Elijah, out of her need and poverty.

B. The destruction of the temple foretold. V. 5-6

V. 5

1. Mark 13:1 gives the setting of this discussion. "As he went out of the temple, one of His disciples" spoke to Jesus concerning the temple; "Master, see what manner of stones and what buildings are here!" = the reason for such a statement was due to what Jesus had said in Mat. 23:38 where He was really pronouncing judgment on the temple.
2. Now the spokesman for the disciples began talking of its magnificence, no doubt desiring Jesus to turn and look at the glory of the buildings.
3. "Buildings" = refers to the mass of separate edifices, enclosures, columns, halls, and sanctuaries composing the temple enclosure.
4. "What manner" = of what quality; Luke records the disciple said, "How it was adorned with goodly stones and gifts" = refers to sacred offerings consecrated and laid up in the temple; "how" means because.
5. This temple was Zerubbabel's temple finished in 516 BC, and Herod refurbished it for the Jews about 10 BC (said it took 46 years to do so). (John 2:19-20)

V. 6

1. "As *for* these things" = refers to the buildings of the temple of which they had just spoke about.
2. "Which ye behold" = refers to the disciple with Jesus, looking attentively at the buildings of the temple.
3. "The days will come" = there is coming a time, "in the which there shall not be left one stone upon another, that shall not be thrown down" = this is an emphatic statement that the Lord made; "thrown down" means to destroy, demolish; our Lord's prediction was fulfilled in exact detail in AD 70 when the Romans, under Titus' leadership, captured Jerusalem and destroyed the temple; only the foundation stones remained of all that magnificence; Jesus spoke of these things just a few days before when He wept over Jerusalem in Luke 19:41-42.
4. The historian Josephus speaks of the great size of these stones, some of which can be seen today at the "western" or "wailing wall." Josephus says that some of the stones measure fifty feet long, twenty-four feet high, and sixteen feet thick and weighed as much as a hundred tons.

C. The disciples question. V. 7

V. 7

1. "They" = refers to the disciples--Peter, James, John, and Andrew (Mark 13:3); these came to Jesus after He had crossed the brook Kidron and climbed part way up the ascent of the Mount of Olives and sat down no doubt being able to see the temple across the valley (Mat. 24:3); He was on His way to Bethany where He was to spend the night.
2. "Him" = Jesus, the Messiah.
4. "And they asked him" = two questions probably raised in their mind when Jesus spoke of Jerusalem's destruction.
5. "Master" = means perfect or one placed over another, hence it comes to mean teacher or guide; a title of respect.
6. The disciples asked Him two questions, "When?" and "What sign?" It is evident from Mat. 24:3 that the disciples closely associated together the destruction of the temple and His final coming at the end of the world. Thus Jesus' answer gives an overview of 2000 years of history in this one setting called the Olivet discourse and recorded here in Luke 21, Mat. 24, and Mark 13. And these three synoptic (similar) gospels must be viewed together to get the entire picture.
7. "Sign" = a mark, token; a sign by which anything future is pre-announced; it refers to that by which a thing is distinguished from others and known; it is a pointer to that which lies ahead; example is a road sign.
8. "Shall come to pass" = speaking the same as "fulfilled" in Mark 13:4 and means accomplished; to complete entirely.

D. Jesus gives the course of this age. V. 8-28

V. 8

1. "He" = Jesus, the Messiah.

2. "Take heed" = to turn the thoughts or direct the mind to a thing, to consider, contemplate, look at.
3. "Deceived" = to lead astray; to lead aside from the right way into error; negated by "not."
4. "For" = introduces the reason one can be deceived or led astray.
5. "Many shall come in my name" = refers to false teachers claiming to be Christ; "my name" means "upon the basis of my name," thus, basing their claims on the use of my name;" the word name is used here to designate all that the Messiah is in His person and His work.
6. "I am *Christ*" = the Greek simply says "I am" = the self-existent One; these words alone were enough to startle a Jew, for they knew the Scripture and knew that Jesus was saying (when He said "I am") He was the One who met Moses at the burning bush and told him to tell the Israelites the "I AM" hath sent him to deliver them (Exo. 3:13-14); when anyone else used this term, he was a fraud.
7. "And the time draweth near" = may refer to the time of Jesus' departure back to heaven at which time there were many false Messiahs in the generation immediately following Jesus; also it may refer to time just before His coming when there will be many imposters yet of these will be one accepted by the Jewish people--the Anti-Christ.
8. "Go ye not therefore after them" = "therefore" refers to the fact just stated--many false prophets; thus the warning--do not follow them.

V. 9

1. "But when ye shall hear of wars and commotions" = "commotions" means instability, a state of disorder, disturbance, confusion, and insurrections--subjects rising against their rulers; Mark 13:7 used "rumours of wars" = reports and the act of hearing that fighting between two or more nations or groups of people; could be wars declared or threatened, but not carried into execution.
2. "Be not terrified" = frightened; to alarm or shock with fear; Mark 13:7 used the word "troubled" = to be disturbed, disquieted, terrified; the tense forbids the continuance of an action already going on; many were already troubled by wars going on in Jesus' day; there has never been a time in history without wars going on somewhere in this world from Jesus' day until this present time.
3. "For these things must first come to pass" = "must" means it is necessary and right and proper; Mark 13:7 states "for such things must needs be;" = necessary in the nature of the case of such things to be; the total depravity of the human race is the root of all wars and that is the nature of the case that makes war inevitable.
4. "But the end *is* not by and by" = speaks of a length of time involved, thus the end here is not talking about the destruction of Jerusalem by Titus in AD 70; the end will not be immediate--He expected a period of considerable length to elapse between His ascension and His return.

V. 10

1. "Then" = at that time; this was spoken in one sitting.
2. "He" = Jesus, the Messiah.
3. "Them" = refers to the four apostles named in Mark 13:3.

4. "Nation shall rise against nation" = "nation" means a body of people inhabiting the same country or united under the same sovereign or government; "rise against" means to become stirred up so as to fight one another.
5. "And kingdom against kingdom" = "kingdom" means the territory subject to the rule of a king; refers to the inhabitants subject to a king.

V. 11

1. "And great earthquakes shall be in divers places" = "earthquakes" refers to tremors or shaking of the earth, often shaking cities and towns to ruin; "divers places" refers to different locations around the world.
2. "Famines" = refers to a lack of rain which causes a scarcity of food.
3. "And pestilences" = raging epidemic diseases; the plague, sweeping off multitudes of people at once; the Chinese virus of 2020 could come under this word.
4. "And fearful sights and great signs shall there be from heaven" = "fearful sights" means that which strikes terror; "sign" means a mark, token; a sign by which anything future is pre-announced; it is a pointer to that which lies ahead; these are phenomena of heavenly bodies appearing in the sky (from heaven). (Luke 21:25-26)
5. Mark and Matthew adds here (Luke did not mention this) "All these are the beginning of sorrows" = Mat. 24:8; refers to all things mentioned in verses 10-11 of Luke 21; "sorrows" means pangs; desperate or agonizing struggle; the Greek construction refers to "intolerable anguish;" all these things mentioned have been present from Jesus' day to the present, but they are only the beginning of what this world will experience--sorrows and intolerable anguish.

V. 12

1. "But before all these" = refers to all the things mentioned in verses 10-11; this seems to indicate all these things will be intensified just before the rapture. (Luke 21: 25-28)
2. "They" = refers to magistrates, Jewish authorities (given authority by Rome to deal with Jewish matters), and Gentile kings and rulers.
3. "They shall lay their hands on you" = refers to seizing one to lead him off as a prisoner.
4. "You" = refers to Christ's disciples, for He was talking to four of them; applies to all disciples living in any period of time.
5. "And persecute *you*" = to harass, trouble, or molest one.
6. "Delivering you up to the synagogues" = Mark 13:9 states, "But take heed to yourselves; for they shall deliver you up to the councils; and in the synagogues ye shall be beaten" = "councils" are a joint session; these were local councils of the Jew, modeled after the one in Jerusalem; local courts of discipline with the sentences carried out in synagogues; "beaten" refers to Jewish whipping of which Paul said that had happened to him five times (II Cor 11:24); the law (Deut. 25:2-3) says forty stripes was the limit, therefore the Jews usually gave forty stripes save one so as not to exceed the law.
7. "And into prisons, being brought before kings and rulers" = this applied to Gentile authorities; one such example is in Acts 16 at Philippi. (Acts 16:19-24)
8. "For my name's sake" = for the cause of Christ; believers will be called before councils, rulers, and kings to give evidence of their being a Christian.

V. 13

1. "And it shall turn to you for a testimony" = means to give evidence of; this testimony according to modern day thinking will not be "against" them but "to" them so they can hear the gospel.
2. Later, as Luke unveils the history of the early church in the book of Acts, he shows how these words came to pass. Some of the disciples testified before the religious leaders; others were brought before Roman rulers. Paul had the opportunity to testify to Caesar himself. Thus, history shows the truth of Jesus' prophecy, not just in the early church but all down through the years (read "The Trail of Blood" on the back table). This no doubt will be intensified in the last days of the last days.

V. 14

1. Mark and Matthew give more information inserted before this verse.
 - A. Mark 13:10: "Gospel" is the good news of the basic facts of the death, burial, and the resurrection of Christ and of the interpretation of these facts. "Published" means to proclaim after the manner of a herald with a suggestion of formality, gravity, and an authority which must be listened to and obeyed. This was done at Pentecost (56 days after Jesus spoke these things in the Olivet discourse; Acts 2:5), and will be done again before the Lord comes back in the rapture.
 - B. This is what Mat. 24:14 refers to where it is referred to as the "gospel of the kingdom" which is what Jesus preached. (Mark 1:14-15) There are some who say this is a different gospel than the "everlasting gospel" preached by the angel in Rev. 14:6 which is what I believe Matthew is referring to as the "gospel of the kingdom." Let me say there is no contradiction found here. Some say Rev. 14:6 is the message that caused many to be saved in the tribulation period and men are saved different in each dispensation. Not so! For Paul said in Gal. 1:8-9 that there is only one gospel, thus, the angel in Rev. 14:6 is a messenger, which can be a saint--fellow-servant. (Rev. 22:8-9) The time of Mat. 24:14 may be the time of the 70th week of Daniel when the mark of the beast is required to buy or sell, thus the gospel of the kingdom--the good news to the saints warning of the impending judgment against the antichrist and all who worship him. During this time the two witnesses (Elijah and Moses--I believe to be) will be heralding forth a message of warning. The devil no doubt will have his angels (messengers) flying with a false message, thus Paul's warning in Gal. 1:8-9.
2. Then Luke, as well as Matthew and Mark picks up here as Jesus continues the Olivet discourse.
3. "Settle *it* therefore in your hearts" = fix it firmly in your minds--so firmly as to become a settled principle--that you are always to depend on God for aid in all your trials.
4. "Not to meditate before what ye shall answer" = to revolve in your mind before hand what you are going to say; Mark 13:11 uses the word "premeditate" negated by "neither"--don't try to think before hand what you will say; Jesus warned His disciples not to try to prepare their defense in advance; all their planning would be to no avail when the time comes for them to testify.
5. Mark 13:11 uses the word "when" = whenever; wording implies it will happen; not might happen; not "if."

V. 15

1. "For " = introduces the reason we are not to mediate before being led to the courts of our land.
2. "I will give you a mouth" = words; "give" means to supply you with necessary words.
3. And I will give you "wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God; intelligence to speak those words.
4. "Which all your adversaries" = opponents, rulers, and kings; those in authority.
5. "Shall not be able to gainsay" = refute or deny.
6. "Nor resist" = oppose or withstand.
7. Mark 13:11 states, "but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" = when that time comes you are promised assistance of the Holy Ghost.
8. Mat. 24:12-13 adds--this is not talking about being saved by enduring; that would be works for salvation; "endure" means to persevere under misfortunes and trials; to hold fast to one's faith in Christ; in other words one has to exercise the grace he had already received to continue faithful during these times. (Acts 14:22)

V. 16

1. "And ye shall be betrayed both by parents, and brethren and kinfolks, and friends" = "betrayed" means to be turned in to the authorities stating that you are a follower of Christ; this may be done by your physical brother, father, or child or anyone who is not saved no matter how close a relation they may be; this has happened in various parts of the world at different times but will happen in a greater degree before the Lord's return.
2. "And *some* of you shall they cause to be put to death" = in some cases the believer's kinfolk will turn them in to authorities knowing they would have a sentence of death upon them.

V. 17

1. "And ye shall be hated of all *men* for my name's sake" = "hated" means to detest, despise, to pursue with hatred.
2. This refers to believers not to Israel, because Jesus is talking to His disciples. While it is true Israel has been and is hated, the true believers are also hated "for His name's sake" = for the cause of Christ; Israel is not hated for His name's sake, because they rejected Jesus Christ. (John 15:18-21)
3. Mark 13:13 enters here, "but he that shall endure unto the end, the same shall be saved" = "endure" means to persevere under misfortunes and trials; to hold fast to one's faith in Christ (Acts 14:22); this verse is not teaching works for salvation; the only way anyone can endure to the end (till death comes or to the end of the great tribulation) is by being saved by grace through faith and allowing that grace to enable you to stay true to the Lord Jesus Christ.

V. 18

1. "But there shall not an hair of your head perish" = they may kill you (verse 16), but for the believer (saved) not one hair of your head will be destroyed--this is a promise that the saints will be redeemed, spirit, soul, and body. (Mat. 10:30)

2. At the rapture this mortal will put on immortality--this body will be made immortal--will not perish. (I Cor. 15:53)

V. 19

1. "In your patience" = means constancy or perseverance in sustaining afflictions; patience is defined as the quality of the individual that has a goal in mind and does not surrender to circumstances or succumb to trials.

2. "Possess ye your souls" = preserve your life; means to bear up under these calamities for he that endureth to the end, the same shall be saved. (Mark 13:13)

V. 20

1. "And when ye shall see Jerusalem compassed with armies" = this probably has a dual significance--1) when Jerusalem was destroyed in AD 70 by Titus and his armies; 2) also speaks of the last days because the disciples ask in Mark 13:4 "when all these things shall be fulfilled" and the use of the word "desolation" which corresponds to Mat. 24:15 and Mark 13:14 where they used "abomination of desolation" referring to the antichrist desecrating the temple in the midst of the 70th week of Daniel by setting himself up as God (stand where he ought not).

2. For this to happen the third temple will have to be built. This is a fulfillment of the prophecy of Daniel in Dan. 9:27:

A. Dan. 9:25; The time allotted for Jerusalem to be restored is seven weeks of years (7x7=49 years) There is no break of time between these seven weeks and 62 weeks (62x7=434 yrs.) This commandment to restore was given to Israel in 456 BC by God through Artaxerxes, king of Persia, to Ezra in Ezra 7:12-13.

B. After this time the Messiah was cut off--crucified in AD 27. (Dan 9:26) Since that time God has been operating through His Gentile church.

C. Dan. 9:27: God will confirm His covenant with Israel for 1 week. (7 years) This will require:

1) A temple to rebuilt.

2) OT sacrifices to be offered again.

3) Israel will receive the Antichrist as the Messiah for he will come representing peace. (Rev. 6:1-2)

4) After the Antichrist has his toe-hold in the world, he will declare war with those little renegade nations who did not follow him. (Rev. 6:3-4)

5) This will produce a great famine for nuclear involvement will be in the war and the ground will be killed where nothing will grow, therefore famine. (Rev. 6:5-6)

6) This brings about many deaths. (Rev. 6:7-8)

7) And after 3 1/2 years into this 70th week of Daniel the Antichrist causes the sacrifices to cease (Dan. 9:27b) and sets himself up as God (Mat. 24:15) thus the abomination of desolation. When this happens the antichrist will show himself to be, not the friend and protector of Israel, but her bitter enemy.

8) Then this verse in Luke 21 picks up and corresponds with Mat. 24:15 and Mark 13:14.

3. "Know that the desolation thereof is nigh" = "know" means to understand which is the word used in Mark 13:14 and means to think upon, heed, ponder, consider; let him attend to the events that occur, which will show the time to flee. (verse 21)

V. 21

1. "Then let not them which are in Judaea flee to the mountains" = this is speaking to the Jews who had been deceived to accept the antichrist as the Messiah; the saints will not be deceived (Mat. 24:24); "flee" means to run away and hide in the mountains (may be Petra, a city hewed out of solid rock just east of the dead sea; the entrance into it is so narrow that the only way to get in is by air and the caves are so deep that nuclear attack will not kill them).

2. "And let not them that are in the countries enter therein" = refers to the farmers in the fields who were accustomed to leaving his outer garment in his house while he worked in the field (Mark 13:16); the language of this verse revealed that there would be no time to gather up anything to carry with them, if they were to save their lives they must flee at once.

4. Mark 13:15 adds this--the houses were built with flat roofs with the stairway outside. The roofs of the houses were used for sitting and sleeping in the summer.

V. 22

1. "For these be the days of vengeance" = punishment of Israel for their sin. (Hosea 9:7)

2. "That all things which are written may be fulfilled" = everything that God has said will come to pass in His time for His glory; yet He is longsuffering. (Rom. 2:4)

3. Jesus had said in Mark 13:14, "Ye shall see the abomination of desolation" = meaning the saints who are alive at that time shall see the antichrist; Paul made this very clear in II Thess. 2:1-3; this is the beginning of the great tribulation (which is not the vials, trumpets, and thunders, that is wrath, to which no Christian will ever be exposed; I Thess. 1:10; 5:9); but we will be faced with tribulation (Acts 14:22; II Tim. 3:12); this is where all have to take the mark of the beast to buy or sell (Rev. 13:16-18); those who do so will have to face the wrath of God. (Rev. 14:9-10)

V. 23

1. "Woe" = an exclamation of grief because judgment would overtake them.

2. "Unto them that are with child, and to them that give suck, in those days" = refers to the impossibility of a hasty flight on the part of mothers who have young children; they would be overtaken as they flee.

3. Mark 13:18 adds, "pray that your flight be not in the winter" = bad weather would tend to lessen the chance of escape from the antichrist.

4. Mat. 24:20 adds, "neither on the sabbath day" = refers to the devout Jews refusing to break the law of travel, laid down by tradition, even if it meant death (Acts 1:12; sabbath day's journey--varied in distance according to writers; about 3/4 mile); this would not be enough distance to escape the antichrist.

5. "For there shall be great distress in the land" = "distress" means affliction, calamity, misery, extreme pain, and anguish of body and mind; described as "great" which expresses a large, extensive, or unusual degree of anything; Mark 13:19 uses the word

"affliction" which means pressure, oppression, distress, anguish, straits, and tribulation, so translated in Mark 13:24, John 16:33, Acts 14:22; Rom. 5:3, Rev. 1:9, and Mat. 24:21.

6. "And wrath upon this people" = this is referring to the devil's wrath (Rev. 12:12) against man, not God's wrath against man; this is describing the period known as the great tribulation (the time when those alive upon the earth will be required to take the mark of the beast to buy or sell) which is after the antichrist sets himself up as god in the temple and before the trumpets, thunders, and vials, which are God's wrath and not tribulation--by the way the saints of God will be raptured out of this world before wrath falls (I Thess. 1:10; 5:9); tribulation always refers to the persecutions of God's elect by wicked men, never to the wrath of God being directed toward the saints of God.

V. 24

1. "They" = refers to the Jewish people.

2. "They shall fall by the edge of the sword" = they will be killed by the masses unless God enables them to flee; this happened in AD 70 when Titus overrun Jerusalem; it has happened to some of our lifetime when Hitler exterminated millions of Jews; again it will happen when the antichrist sets himself up as God.

3. "And shall be led away captive into all nations" = this started in 586 BC when Babylon carried Judea away captive and destroyed the city of Jerusalem and the temple in that city; at that time Zedekiah, king of Judea, had his eyes put out and was carried away captive to Babylon; since that time there has not been a king on the throne of David even though God had made a covenant with David in II Sam. 7:16 that his kingdom shall be established forever, and it will be when the Lord establishes His 1000 year reign.

4. "And Jerusalem shall be trodden down of the Gentiles" = started with Babylon, a Gentile nation, in 586 BC, next was Persia, then Alexander the Great, and then Rome; and the Antichrist will come out of Rome (revived Roman empire) and cause much havoc.

5. "Until the times of the Gentiles be fulfilled" = be brought to an end; this will be at Armageddon when the unholy trinity--dragon, beast, and false prophet, attempt to overthrow the throne of God but the Lord comes back (second part of His coming) and sets His foot upon the earth and speaks (Rev. 19:15), and all the Devil's armies will turn on one another and all will be killed and blood run in the valley of Armageddon to the bridle of the horse's bits. (Rev. 14:19-20)

6. At which time God will cast the beast and false prophet into the lake of fire (Rev. 19:20) and then chains the devil for a thousand years. (Rev. 20:1-3) At this time the times of the Gentiles will be fulfilled, and Jesus will sit upon His father David's throne for 1000 years.

V. 25

1. Then Jesus gives the signs that will point to these end time events.

2. "Signs" = a mark, token; a sign by which anything future is pre-announced; it is a pointer to that which lies ahead; these are phenomenons of heavenly bodies appearing in the sky from heaven; these signs correspond to Rev. 6:12-17; the synoptic Matthew and Mark state that this is immediately after the tribulation (Mat. 24:29; Mark 13:24); "immediately after" means straightway; forthwith; means in fulfillment of the predictions they would be next in order, and would occur before long.

3. Matthew and Mark records something Luke does not-- "except those days (of the great tribulation) should be shortened, there should be no flesh be saved" = means all saints would be killed because the saints (elect) will not take the mark of the beast during the

great tribulation. (Mat. 24:22; Mark 13:20)

4. "There shall be signs in the sun" = Mat. 24:29; Mark 13:24 states, "the sun shall be darkened" = this is recorded by John in Rev. 6:12, "the sun became black as sackcloth;" this is still future for us today.

5. "There will be signs in the moon" = Mat. 24:29; Mark 13:24 states, "the moon shall not give her light" = this is recorded in Rev. 6:12, "the moon became as blood;" this is also future--in fact all that occurred when the sixth seal is opened is future for us and the time will be immediately after the tribulation at the rapture.

6. "There will be signs in the stars" = Mat. 24:29 states "the stars will fall from heaven" = this is recorded in Rev. 6:13, "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" = this may have been due to the "great earthquake" mentioned in Rev. 6:12 and some of the results stated in Rev. 6:14.

7. "And upon the earth distress of nations, with perplexity" = "distress" means anguish of body of mind, affliction, calamity, and misery; "perplexity" means to be without resource; to know not what to do; to hesitate; to be in doubt and anxiety; to make uncertain; bewildered.

8. "The sea and the waves roaring" = the bodies of water were being tossed and were swelled due to the earthquake (Rev. 6:12) which could have caused a tsunami--refers to overwhelming quantities of rising waves which were roaring--making quite a bit of noise.

V. 26

1. "Men's hearts failing them for fear" = their fear will be so great that it will take away their courage and strength; also "men's hearts failing them" "for looking after those things which are coming on the earth" = Rev. 6:15-17 expresses that and Joel 2:30-31 prophesied this and also Isa. 2:12-21; these prophecies let us know "every eye shall see Him." (Rev. 1:7)

2. "For the powers of heaven shall be shaken" = this refers to the part of the heavens that man can see, not the third heaven.

3. Notice when these things occur, "after the tribulation" (Mat. 24:29) but before the wrath of God which is the trumpets, vials, and thunders.

V. 27

1. "And then shall they see the Son of man coming in a cloud with power and great glory" = "power" means exhibition of divine power, resurrection power; "glory" means the manifestation of that which brings forth praise.

2. Clouds are found when Jesus ascended back to heaven. (Acts 1:9-11) Clouds are also present when Jesus comes in the rapture. (I Thess. 4:16-17)

3. This verse corresponds with Rev. 1:7 and 6:16.

V. 28

1. "And when these things begin to come to pass" = "these things" refer to the signs in the sun, moon, and stars (verse 25); this language implies a process that will extend over a period of time (short time), how long I do not know, but all these things will not happen

precisely at the same time, thus giving warning to those who are able to interpret the signs.

2. "Then look up, and lift up your heads" = Heb. 9:28 basically states that Christ will only appear to saints who are looking with expectation--the Holy Ghost will teach us. (Titus 2:11-13)

3. And now the promise: "for your redemption draweth nigh" = Jesus is speaking to four of His apostles (saved), not to the nation Israel; Jesus is referring to redemption complete--deliverance of the saints' bodies for they whom He is talking to had been justified, were being sanctified, and will be glorified; this redemption is deliverance--the completion of the salvation of God (Rom. 13:11); this is definitely talking about the rapture, not a Bible word but a Bible principle.

4. The synoptic gospels verify this: Mat. 24:31 and Mark 13:27 states, "Then shall he send his angels, and shall gather together his elect (not Israel but all the saved--elect) from the four winds" = "the four winds" represent every corner of the world.

A. Mat. 24:31 adds "with a great sound of a trumpet" = this is the "trumpet" mentioned at the rapture in I Thess. 4:16-17 and also the "last trump" of the age of grace where all the saints will be changed from corruption to incorruption and from mortality to immortality (I Cor. 15:51-52); some use this trump to be the seventh trumpet of Rev. 11:15 but that is not correct because the seven trumpets of Revelation are wrath and no saint will ever face wrath; therefore, they will be raptured out at the last trump of the age of grace.

B. Mark 13:27 adds, "from the uttermost part of the earth to the uttermost part of heaven" = "uttermost" means extremity; therefore, it refers from the bottom of the earth to the tip of heaven (refers to the part man has been); no saint will be left behind.

E. The parable of the fig tree. V. 29-33

V. 29

1. "He" = Jesus, the Messiah.
2. "Them" = the four apostles to whom Jesus spoke this Olivet discourse. (Mark 13:3)
3. "Parable" = means to throw alongside; comparison of one thing to another; a window through which one can see truth; incidents taken from daily life by which He conveyed spiritual teaching.
4. "Behold" = to turn the eyes, the mind, the attention to something.
5. "The fig tree, and all the trees" = Matthew and Mark spoke of only the fig tree which puts out fruit buds very early in the spring.

V. 30

1. "When they now shoot forth" = to put out leaves.
2. "Ye see" = to discern by the bodily eye.
3. "And know" = means to know by experience; refers to their having seen fig trees putting forth leaves, and all the other trees, in previous years; therefore, you "know of your own selves, that summer is now at hand" = know that summer is near.

V. 31

1. "So likewise" = in this manner you indeed know summer is nigh, you will know that the coming of the Lord is near.
2. "Therefore, in like manner, "when ye see these things come to pass" = "these things" refers to the signs in sun, moon, and stars. (verse 25)
3. "Know ye that the kingdom of God is nigh at hand" = you know that the coming of the Lord is near.

V. 32

1. "Verily" = truly.
2. "I" = Jesus, the Messiah.
3. "You" = the four apostles He was speaking to; applies to all the saved.
4. "This generation" = refers to the multitude of men living at the same time.
5. "Shall not pass away" = shall not cease to exist.
6. "Till all be fulfilled" = refers to all He had spoken in this discourse will be completed as He said.
7. For years men have tried to apply this parable of the fig tree to Israel (which the Bible does in the OT) and their return as a nation May 14, 1948, but now over forty-two years (what is generally considered as a generation) have gone by and all these things have not been fulfilled. Therefore, we will have to junk that teaching and let the Bible say what it says. They who taught that used Mat. 24:32-34 or Mark 13:28-30 which refers only to the fig tree but Luke 21:29 adds "and all the trees."
8. When these end time signs begin to unfold some of the generation of people living at that time will see these signs. Because they are not saved, they will be left behind at the rapture to face the wrath of God, some of which will live through the wrath into the 1000 year reign and will re-populate the earth to a degree--of which I know not how many. Even though they worship the Lord during that thousand years, when the devil is unchained all those in a human body will follow the devil and will be destroyed. (Rev. 20:7-9) All saints will rule and reign with Jesus during the 1000 year reign (Rev. 20:6) and enter the new heaven and new earth and be with our Lord forever. (Rev. 21:1-7)

V. 33

1. "Heaven and earth shall pass away" = this universe as we know it will be changed; it will perish, as far as its present state and conditions are concerned, only to be refashioned in a more beautiful form when the new Jerusalem comes down from heaven. (Rev. 21:10)
2. "But my words shall not pass away" = all the revelations of God; all the words of Him who is truth shall not pass away but will come to pass exactly as He said. (II Peter 3:7-14; Psa. 119:89; Isa. 40:8; Mat. 5:18)

F. Warning in view of the Lord's return. V. 34-38

V. 34

1. "And take heed to yourselves" = to give attention to one's self; Mark 13:33 also states watch and pray for you do not know the time of our Lord's coming; Mark 13:34 shows that Jesus is referring to Himself as the man taking a far journey, leaving this earth to go back

to the Father.

2. Why do we need to take heed? "Lest at any time" "so that day come upon you unawares" = refers to the second coming of Christ in the rapture that will come upon you unexpected (I John 2:28); Luke give a small representative list of things you would be ashamed of.

A. "You hearts be overcharged with surfeiting" = the act of feeding to excess--gluttony (Pro. 23:1); also the act of drinking in excess--drunkenness; actually the word "surfeiting" means to clog the system with excess food and drink.

B. "And drunkenness" = included in "surfeiting;" mentioned again because of what it does to an individual; we are even commanded not to look upon it. (Pro. 23:29-32)

C. "And cares of this life" = "cares" means anxiety about things pertaining to this earthly life; it is from a root word which means to be drawn in different directions thus to be distracted; the word is a kindred word for "worry;" this is one of the thorns that chokes out the seed--keeps one from being saved. (Luke 8:14)

V. 35

1. "For as a snare shall it come on all them that dwell on the face of the whole earth" = a "snare" is used to catch birds or animals which are caught quickly when they are not expecting it; "all them" refers to both the lost and the saved; Mat. 24:36 states that no man will know the day and hour when the Lord is coming back; but the saints of God will know that His coming is near when the signs of Luke 21:25 begin to come to pass and their eyes will be set on the eastern sky.

2. Mat. 24:37-44 compares suddenness of the flood in Noah's day to when the Lord comes back.

V. 36

1. "Therefore" = in view of the fact of the suddenness of His coming.

2. "Watch" = be diligent, faithful and waiting for the return of the Lord; this is in keeping with the figure used because in the Temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner; any guard found asleep on duty was beaten or his garment set on fire. (Rev. 16:15)

3. "And pray always" = means make supplications--pray for particular benefits; earnest request; our Lord taught us to pray "Thy kingdom come" in the model prayer (Mat. 6:10) and John closed out the completed word of God, "Even so, come, Lord Jesus." (Rev. 22:20)

4. The reason to "watch and pray" gives evidence those who do so are saved and they will be "accounted worthy" and will escape the wrath of God and will stand before the Lord Jesus Christ at the judgment seat which is where only the saved will be judged; this will be just after the rapture--the Lord's coming for His saints.

5. Failure to do so (watch and pray) would be because you are not saved and would result in your being left behind as Jesus outlined in the parable of the ten virgins given at this point of time and recorded in Mat. 25:1-13.

6. The parable of the talents in Mat. 25:14-30 and His discourse on the final judgment scene in Mat. 25:31-46 was spoken by our Lord at this time.

V. 37

1. The next two verses are a summary of what Jesus did in the six days before the passover and after His triumphal entry into Jerusalem.
2. "And in the day time he was teaching in the temple" = some of what He taught we have studied--what Luke wrote.
3. "And at night he went out, and abode in the mount that is called *the mount* of Olives" = He probably spent the nights with His apostles in Bethany (which is on the mount of Olives) in Martha, Mary, and Lazarus's house.

V. 38

1. "And all the people came early in the morning (each) to him in the temple, for to hear him" = they gathered around him day after day to hear what He had to say.
2. After this section He got up and traveled to Bethany where He went to Simon the leper's house (he had been healed) where He sat at meat--ate supper. (Mark 14:3-9) There He was anointed by a woman--we do not know her name. Many of the commentaries say this was Mary of Bethany and say it is the same as John 12:1-9. Not so! John 12 is six days before the Passover (John 12:1), and Mark 14:1 states plainly that this anointing was two days before the passover. Also the one mentioned in Mark was in Simon the leper's house while the one in John 12 was in Mary's house and Lazarus (who had previously been raised from the dead) was there.

CHAPTER 22:

A. The plot to kill Jesus. V. 1-2

V. 1

1. "The feast of unleavened bread" = defined in Lev. 23:6-8; pictured what the Lord did for Israel in Egypt. (Exo. 12:14-17)
2. "Which is called the Passover" = defined in Lev. 23:4-5; pictured what the Lord did for Israel in Egypt. (Exo. 12:1-13)
3. These two feasts were connected and sometimes when referring to the passover or the feast of unleavened bread, it refers to all eight days; all Jewish males had to attend three feasts each year (Deut. 16:16)
4. "Drew nigh" = at this point in Luke it is probably referring to two days before the Passover. (Mark 14:1)

V. 2

1. "The chief priests and scribes" = "chief priests" refers to the sect of the Sadducees who deny that there is a resurrection; they also do not believe in angels or spirits; "scribes" refer to the sect of the Pharisees who were copiers of the law and other parts of the Scripture; both of these are a part of the Sanhedrin--the great council of 70 elders among the Jews who had authority from Rome to deal with Jewish matters.
2. "Sought how they might kill him" = even though they had authority from Rome concerning Jewish matters, they did not have the authority to kill anyone, so they tried to

entangle Jesus in His talk and turn Him over to the power and authority of the governor (Roman) for Him to be put to death; also "they feared the people" = they were afraid that the common people would do them harm because they considered Jesus a prophet. (Mat. 21:46)

B. Judas to betray Jesus. V. 3-6

V. 3

1. "Satan" = the accuser; an adversary; the prince of evil spirits; the habitual adversary of God and Christ and mankind as well.
2. "Then entered" = John 13:27 speaks of a later time Satan entered Judas; this is no contradiction; Judas as natural man was controlled by the Devil--"the prince of the power of the air" (Eph. 2:2)--he was a thief (John 12:4-6); and now Satan took possession of him; later John 13:2 states the devil (Satan) having now put into the heart of Judas Iscariot, Simon's son, to betray him--this means the devil cast it into his heart; the tense in the Greek is perfect which means a past completed action with existing results; Luke 22:3 says that Satan entered Judas when he was going to the chief priests to offer to betray Jesus and then John 13:27 states, "After the sop Satan entered into him" = referred to Satan taking possession of the body of a person--total control; he, Satan had been laying low till it was time to take total control.
3. "Judas surnamed Iscariot" = this surname distinguishes this Judas from others and it means "the man of Kerioth;" Kerioth is a city of Judah mentioned in Josh. 15:25; there were several men in the Bible named "Judas."
4. "Being of the number of the twelve" = a designation of the 12 apostles.

V. 4

1. "He" = Judas.
2. "Went his way, and communed with the chief priests and captains" = Mat. 26:14-15 states, "they covenanted with him for thirty pieces of silver;" Luke does not mention the amount of the deal, he just stated that they discussed "how he might betray him unto them" and no doubt this involved the place.
3. This was probably done on Monday morning, a day and half before the Passover.
4. The fact that "captains" is mentioned suggest that a plot was seriously and rapidly developing. These captains were of the temple forces and were the ones who would oversee and do all the "dirty work" of taking Jesus in hand. The chief priests were working closely with these forces.

V. 5

1. "And they were glad" = the chief priests and scribes were glad to find Judas so agreeable.
2. And they "covenanted to give him money" = Luke does not say how much but Mat. 26:14-15 states 30 pieces of silver--valued at \$197.40 at one time and more today.

V. 6.

1. "He" = Judas.
2. "Him" = Jesus, the Messiah.
3. "Promised" = means to agree; denotes a strong commitment to join with them in their diabolical scheme.
4. "Sought" = to seek in order to find; the tense is continuous action which indicates some time was needed for this betrayal to be worked out.
5. "Sought opportunity to betray him unto them in the absence of the multitude" = this indicates that Judas agreed to one of their stipulations--Jesus was to be arrested without the common people present because the religious crowd was afraid of the people. (verse 2)

C. Preparation for the Passover. V. 7-13

V. 7

1. "Then came the day of unleavened bread" = "came" indicates the passover day was drawing near; the time was in the daytime of the 13th day of Nisan--Tuesday; it is stated clearly to be on the day "when the passover must be killed;" this was on the 14th day of Nisan; "killed" means to sacrifice; the occasion for this season goes back to Exo. 12 when the children of Israel were in bondage in Egypt and were told by God through Moses to kill a lamb and apply the blood on the door posts and lintel which would result in the Lord passing over that house without killing the firstborn inside; therefore, the name "passover" came into being; this is the day of the passover which had become common to be called the feast of unleavened bread which included the eight days together, the first day of the passover plus the seven days of the feast of unleavened bread.
2. "Unleavened bread" = unfermented, uncorrupted; refers to bread made without yeast, a fermenting agent; leaven is a type of sin; therefore, for eight days during this period of time no leaven could be in their houses and all Jewish males had to attend these feasts.

V. 8

1. "And he sent Peter and John" = Luke only gives the names of the disciples Jesus sent.
2. Jesus told them, "Go and prepare us the passover, that we may eat" = many pilgrims were in Jerusalem for this feast, and rooms would be hard, if not impossible, to find; the disciples were from places other than Jerusalem, and so they and Jesus were staying on the Mount of Olives at night; consequently, they would not have a place to observe the Passover.

V. 9

1. "They" = "we" = the two disciples just mentioned by name.
2. "Him" = "thou" = Jesus, the Messiah.
3. "And they said unto him, Where wilt thou that we prepare?" = they did not ask what city for they knew it would be in Jerusalem; they just did not know the exact location.

V. 10

1. "Behold" = used to call special attention to what He was about to say.
2. "When ye are entered into the city" = the Greek construction suggests that they may have to wait a brief time just inside the entrance of Jerusalem, a brief time until this man comes along.
3. "There shall a man meet you, bearing a pitcher of water" = it was unusual for a man to carry water, for such work was relegated to the women of the household, or to slaves; there was only one man bearing the pitcher so the disciple could not make a mistake who to follow.
4. "Follow him into the house where he entereth in" = accompany him in his destination; many pilgrims were in Jerusalem for this feast, and rooms would be hard, if not impossible, to find; nothing is said about how Jesus knew of this man; it probably was the result of a miracle but not mentioned as such.

V. 11

1. "Ye" = the disciples.
2. "Shall say unto the goodman of the house" = the master or head of the house--probably the owner as well.
3. "The Master" = the word means a perfect one or one placed over the others; refers to the Lord Jesus Christ; this is a title of reverence and respect.
4. "Where is the guestchamber, where I shall eat the passover with my disciples?" = this would be a place where guests would lodge or a dining room; verse 12 states it was a large upper room; "eat the passover" means to eat the feast on the 14th day of the month of Nisan in remembrance of the Lord passing over the house in Egypt where the blood was applied.

V. 12

1. "He" = the goodman of the house.
2. "And he shall shew you a large upper room furnished" = large enough to accommodate the 12 apostles and Jesus; "furnished" refers to a state of readiness spread with couches to recline on as they ate--according to the custom of that time.
3. "There make ready" = may have consisted of their carrying the lamb to the temple to be sacrificed by the priests and all things necessary according to Jewish custom; I am inclined to believe that most of this was done by the master of the house, and these disciples just made sure every thing was in its place; also this may refer to all leaven being removed from the room.

V. 13

1. "They " = "them" = the two disciples.
2. "Went" = to go away in order to follow anyone--the man with the water pitcher.
3. "Found" = to find by searching or making an effort, not by chance or just happen (same word in John 1:41, 45); it was just as Jesus ("he") "had said unto them."
4. "And they made ready the passover" = put the finishing touches on it, if any were needed, so that everything was ready for Jesus and His disciples to recline and eat this

feast--referred to as the last supper Jesus ate with His apostles before His crucifixion.

D. The last supper. V. 14-18

V. 14

1. "And when the hour was come" = hour refers to a certain definite time; Mark 14:17 states "in the evening" = sometime between six and nine p.m.; the disciples could have begun their mission before 6:00 p.m.; the Greek construction of Luke 22:7 could allow this; it seems that Jesus and His disciples ate the feast earlier than normal due to things already prepared before hand; John 18:28 verifies this; this was the beginning of Wednesday the 14th day of Nisan.

2. "He sat down" = reclined on the couches spread around the table.

3. "And the twelve apostles with him" = this gathering included Judas.

4. I will try to list the order of the events that night because Luke does not put them in order nor does he refer to all that happened that night.

A. Strife as to who would be the greatest. V. 24-28

B. The washing of the disciples feet. John 13:3-17

C. The identification of Judas as a traitor. V. 21-23

D. The withdrawal of Judas. John 13:29-31

E. The institution of the Lord's Supper. V. 19-20

F. The words of Jesus while still in the room. V. 28-30 John 13:32-14:31

G. They sung a hymn and went out toward the Mount of Olives. John 14:31b; Mat. 26:30; Mark 14:26

H. The words of Jesus between the room and the garden. John: 15:1-16:33

I. Our Lord's great intercessory prayer. John 17:1-26

J. The agony in the garden. V. 39-46

K. Jesus' betrayal by Judas. V. 47-53

L. Jesus arrested. V. 54

M. Peter denied Jesus. V. 55-62

N. Jesus is mocked. V. 63-65

O. Jesus before the Sanhedrin, V. 66-71

5. I will discuss these in the order Luke recorded them and speak of what the chronological order is.

V. 15

1. "He" = "I" = Jesus, the Messiah.

2. "Them" = "you" = the 12 apostles.

3. "With desire I have desired to eat this passover with you" = means I have greatly

desired to eat this Passover with you; it may have been for two reasons:

A. Since He was about to leave them, He was desirous of seeing them together and of partaking with them of one of the religious privileges of the Jews' customs.

B. He desired to take an opportunity to prepare them for His suffering.

4. Thus the words, "Before I suffer" = before I die, referring to His being crucified on the cross that same day, 14th of Nisan--the day the Passover lamb was to be slain, and He was that Passover lamb.

V. 16

1. "I" = Jesus, the Messiah.

2. "You" = the 12 apostles.

3. "I will not any more eat thereof, until it be fulfilled in the kingdom of God" = "thereof" and "it" refers to the Passover feast; "until it be fulfilled" refers to the Passover feast as being a type of that which would be fulfilled (completed) in heaven--the place where God shall reign in a kingdom fully established and pure.

V. 17

1. This occurred during the passover feast, the last supper with Judas present.

2. "And he took the cup" = this was during the meal; the "cup" is the unleavened fruit of the vine--grape juice.

3. "And gave thanks" = indicates that Jesus asked a blessing on the cup with a prayer; in Jesus' time it already consisted of a formal recitation that may have been, "Blessed art Thou, Jehovah our God, who has created the fruit of the vine;" Jesus offered thanksgiving.

4. "And said, Take this, and divide *it* among yourselves" = means pass the cup among yourselves.

V. 18

1. This verse repeats part of what Jesus had already said about the entire meal (verse 16). This time He says it about the "fruit of the vine."

2. "I will not drink of the fruit of the vine, until the kingdom of God shall come" = He is referring to heaven, the place where God shall reign in a kingdom fully established and pure.

E. The Lord's supper instituted. V. 19-20

V. 19

1. These verses are not in chronological order. The Lord's supper was not instituted until the end of the Last supper and after Judas had already left to betray Jesus. I Cor. 5:11 states that saints are not to eat with one who practices sin. This refers to the Lord's supper in the church. Jesus would not have included Judas in instituting the Lord's supper. I Cor. 5:11 is not referring to eating a regular meal with a sinner for Jesus did that. (Mark 2:14-16)

2. Mark 14:22 states, "As they did eat" = the custom of that day was to eat slowly and in courses; the main course had ended but they were still reclining around the table dipping the bread in the sauce and talking.
3. "And he took bread" = unleavened bread; that was used in the passover feast, made into thin cakes and easily broken = "and brake *it*."
4. "And gave thanks" = give thanks to God for it; Mark 14:22 states, "He blessed it" = sought a blessing on it.
5. "And gave unto them" = distributed the broken bread to the 11 apostles for Judas was gone.
6. "Saying, This is my body which is given for you" = Paul wrote in I Cor. 11:24, "Take, eat: this is my body, which is broken for you" = referring to Jesus' body which was about to be broken for you by death, or wounded, pierced, bruised, to make atonement for your sins; it is not meant that His body would be broken as the bread was, but that the bread would be a significant emblem or symbol to recall to their recollection, His sufferings.
7. "This do in remembrance of me" = in my memory; this expresses the whole design of the unleavened bread--it is to call to remembrance, in a vivid manner, the dying sufferings of our Lord.

V. 20

1. "Likewise" = in like manner; He took the cup, and gave thanks, and gave it unto the 11 apostles.
2. He took the "cup" = refers to the drink used at the passover feast which was unleavened fruit of the vine.
3. "After supper" = the passover; the last supper with Jesus partaking food with His apostles before His arrest and crucifixion.
4. "Saying, This cup is the new testament in my blood, which is shed for you" = Mark 14:23-24 states, "This is my blood of the new testament, which is shed for many:"
 - A. "This is my blood" = represents Christ's blood as the bread did His body; this was not literal blood because the drinking of blood was forbidden. (Lev. 17:14)
 - B. "New testament" = new covenant; refers to the new covenant that God was about to make with men through a Redeemer; the old covenant was that which was made with the Jews by the sprinkling of the blood of sacrifice.
 - C. "This cup is the new testament in my blood" = that which represents, stands for, signifies, ratifies, seals, or sanctions by His shed blood.
 - D. "Is shed" = to pour out; indicates a deliberate action not accidental spilling; the tense says "is being shed" = referring to our Lord looking upon His sacrifice on the cross as imminent and regarded as already present; both "given" and "shed" convey the meaning of substitutionary atonement.
 - E. Mark 14:24 uses the word "many" = refers to all who would exercise faith in His blood for the remission (forgiveness) of their sins (Mat. 26:28; Rom. 3:25); all others will have to pay for their sins. (Rom. 6:23a); Jesus died for "whosoever believeth" (John 3:16) and "whosoever shall call upon the name of the Lord." (Rom. 10:13)
 - F. He identified Himself with the passover emblems. As the body and blood of the lamb had been the sacrifice that was instrumental in accomplishing the redemption from Egypt, so He would be the sacrifice that would effect redemption under the new

covenant. There is no indication in His language that the bread and wine were to be physically transformed into His body and blood as the Catholic teaches. John 6:53--refers to whole hearted reception of Jesus as Lord.

F. Jesus announces His betrayal. V. 21-23

V. 21

1. "But, behold" = listen up to what I am about to say.
2. This occurred after Jesus had washed the apostles' feet, Judas included, and after they had eaten the main meal--the last supper, before He instituted the Lord's supper.
3. "The hand of him that betrayeth me is with me on the table" = "betrayeth" mean to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, and put to death; "the hand of him is with me on (at) the table"--we know it was Judas, one of the 12 apostles.
4. John 13:21 reveals the troubled spirit of our Lord as He made the statement that one of the apostles would betray Him.
5. Mark 14:19 states that the apostles, all of them, "began to be sorrowful."

V. 22

1. Jesus also said, "And truly the Son of man goeth" = same basic wording as Mark 14:21; this phrase means that the Christ will die "as it was determined" = means to mark out the boundaries or limits; Mark 14:21 states, "as it is written of him" = in the OT scriptures (Psa. 41:9); the death of our Lord was part of the divine plan for the redemption of men.
2. "But woe unto that man by whom he is betrayed" = "woe" is an exclamation of grief; the crime is great and awful, and he will be punished accordingly; the greatness of the "woe" is stated in the phrase found in Mark 14:21, "good were it for that man if he had never been born" = means it would have been better for that man if he had never been born than to have lived and died with such judgment upon him.

V. 23

1. "They" = "themselves" = the 12 apostles, Judas included.
2. "Enquire" = to seek or examine together "which of them it was that should do this thing."
3. They all, including Judas asked "Is it I?" = (Mat 26:22); then Jesus told them how he would be identified (Mat. 26:23); then Judas seems to ask the second time, "Is is I?" (Mat. 26:25)
4. (John 13:23-26) John records this which none of the three synoptic gospels record. John 13:27-30 states the action of Judas and the thoughts of the disciples at Judas' action. John 13:31-35 states what Jesus said to the eleven after Judas had left.
5. This is the point where Jesus instituted the Lord's supper.

G. The strife who should be the greatest. V. 24-27

V. 24

1. This seems to have occurred when they came into the upper room--they may have been trying to get the best couch--closest to Jesus.
2. "Strife" = contention; quarreling; disputes; wrangling; fussing.
3. "Which of them should be accounted the greatest" = deemed to be placed in the highest position; Mark 10:35-41 records a similar incident concerning James and John; these apostles were great men, yet they had the flesh to deal with just like Paul. (Rom. 8:13; I Cor. 9:27)

V. 25

1. "He" = Jesus, the Messiah.
2. "Them" = the apostles.
3. Our Lord settles this issue by showing the apostles the difference between that which is considered great in the Gentile world system, and the standard of greatest in the spiritual kingdom which He was going to set up.
4. "The kings of the Gentiles exercise lordship over them" = have power over.
5. "And they that exercise authority (power) upon them are called benefactors" = a title of honor, conferred on such as had done their country service and upon princes; "benefactor" was a title carried by the Greek kings of Egypt and Syria.

V. 26

1. "But ye *shall* not be so" = but you are not to act as they do.
2. "But he that is greatest among you, let him be as the younger" = in the families of the East the younger was considered as the least.
3. "And he that is chief, as he that doth serve" = he that is in a position of authority is to be a servant; this is just opposite of the way the world thinks.

V. 27

1. "For whether is greater, he that sitteth at meat, or he that serveth?" = who is greater--he who is a guest at the table or he who waits the table and offers food and drink to the guests.
2. Jesus answers who is greater; "is not he that sitteth at meat?" = the guest is greater.
3. Then Jesus gave a contrast concerning Himself, "But I am among you as he that serveth" = simply means one who waits tables; in Mark 10:44 Jesus used the word for servant which meant a slave; a bondsman; the most servile term for a slave; it may have been soon after this that Jesus demonstrated what He had just said and took the place of a servant and washed the apostles feet, Judas included. (John 13:4-5)

H. The apostles' place in the future kingdom. V. 28-30

V. 28

1. "Ye" = "they" = the apostles.
2. "Me" = "my" = Jesus, the Messiah.
3. "Continued" = remain permanently.
4. "With me in my temptations" = "temptations" here means to experience opposition and hatred for Jesus' sake; this the apostles had done, for they had been with Jesus during His ministry for they were called soon after Jesus' temptation (solicitation to sin) by the devil in the beginning of His ministry.

V. 29

1. "Appoint" = make a covenant or a will.
2. The actual Greek says, "As the Father has appointed to me a kingdom, so have I appointed one to you."
3. "Kingdom" = refers to the reign of the Messiah.
4. This truth revealed His confidence that His death would not end their hopes, but that ultimately He would see the reward of His sufferings and share it with the disciples.

V. 30

1. "That ye may eat and drink at my table in my kingdom" = means the disciples will have fellowship with one another and with Jesus.
2. "And sit on thrones judging the twelve tribes of Israel" = the apostles will also have a ministry--"sit on thrones" and "judging the 12 tribes of Israel" = the apostles would have understood this to mean a literal rule over Israel, restored to national status in the 1000 year reign of Christ, the Messiah; the synoptic Matthew records this same thing. (Mat. 19:28)
3. This section and John 13:32-14:31 were words of instruction by Jesus in the upper room. Then they went out into the mount of Olives (implies motion toward the mount of Olives). (John 14:31; Mat. 26:30; Mark 14:26)
4. Mark 14:26 says, "When they had sung a hymn" = one word in the Greek; means to sing the praise of; sing hymns to; the tradition of the Jews at the Passover was to sing Psalm 113 and 114 during the observance and Psalm 115, 116, 117 and 118 at the close of the Passover; these were no doubt committed to memory and a great possibility what was sung that night by our Lord and the eleven.
5. (Mark 14:26) "They went out into" = implies motion toward the mount of Olives; the nightly departure for the mount of Olives had become habitual and the eleven felt no surprise when they were summoned to leave the guest chamber; no provision had been made for spending the night in Jerusalem.
6. On the way to the mount of Olives, Jesus gave words of instruction and encouragement in John 15:1-16:33, as well as words of warning concerning the disciples' denial of the Lord some of which Luke records here.

I. Jesus foretells Peter's denial. V. 31-34

V. 31

1. "The Lord" = Jesus, the Messiah; refers to the Owner, One who has control of the person, the Master; used as a title of respect and reverence.
2. As He was walking through the streets of Jerusalem Jesus said, "Simon, Simon" = Peter's old name before he met Christ in John 1:42--he was already saved; this name was used by the Lord to remind Peter of his carnality; by calling his name twice notes the importance of what He is about to tell him.
2. "Behold" = listen to what I am about to say.
3. "Satan" = the prince of evil; the adversary; one who works to try the faith of believers.
4. "Hath desired *to have* you" = the Greek construction is strong, "Satan hath demanded to have you;" He had already got hold of Judas and used him in a plot to slay Jesus.
5. The reason Satan wanted Simon was to "sift you as wheat" = "wheat" is a generic word for grain; which is agitated or shaken in the fan, and the chaff (the bad part) is thrown away and the good grain is placed in a granary for use; Satan wanted to separate the good from the bad in Simon and throw away the good and expose the bad.

V. 32

1. "But" = reveals the contrast between Satan and the Lord.
2. "I" = the Lord; Jesus, the Messiah.
3. "Prayed for thee" = to make supplication--prayer for specific benefits; "thee" is singular which indicates Jesus had a special concern for Peter.
4. "That thy faith fail not" = "faith" is used here in the sense of attachment to Christ; "fail not" means utterly fail or fall altogether; Jesus knew the failure waiting to happen because of Peter's overconfidence, thus He had already prayed for Peter's restoration.
5. "And when thou are converted" = "when" not "if" carries a promise--Peter was going to be "converted" = means turned, changed, recovered.
6. "Strengthen thy brethren" = make stable others who are from the same womb of Holy Ghost conviction; use your experience to warn and strengthen those who are in danger of like sins; after his restoration, Peter would be better able to strengthen the brethren through their trials and to restore them should they fall, because of what he experienced.

V. 33

1. "He" = "I" = Peter.
2. "Him" = "thee" = "Lord" = Jesus, the Messiah; "Lord" is a title of reverence and respect; Peter respected Jesus even though He had warned him of future failure.
3. "I am ready to go with thee" = even now Peter in his impetuosity (fierce; hasty; passionate; violent) condition denies, by asserting his loyalty, that he will not turn away from the Lord.
4. "Both in prison, and to death" = even though Peter denied our Lord that very night, later this statement came true--according to church tradition, he was imprisoned and did die for the cause of Christ.

V. 34

1. "He" = "I" = "me" = Jesus, the Messiah.
2. Now Jesus calls him by the name "Peter" = (John 1:42) "stone" is "Petros" which is Greek for Peter.
3. "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me" = "deny" means to affirm that one has no acquaintance or connection with someone; a "cock" is the male of any bird; a rooster which crows at the beginning of the cock crow watch of the night which is from 3:00 am until 6:00 am; thus Peter did deny Jesus three times before 3:00 am this very night; Mark 14:30 records that the cock would crow twice.
4. "This day" = Wednesday the 14th of Nisan--the day of the passover feast even though when Jesus said this it was night time.
5. Mark 14:31 records what Peter said after being told this concerning the cock crowing.
 - A. "Vehemently" = abundantly in matter and manner; shows intense feeling.
 - B. "More" = in a greater degree; exceedingly.
 - C. The tense of the verb "spake" reveals that, "He kept on speaking."
 - D. "Should" = to be necessary; Peter was saying if it be necessary to die with the Lord, he still would not deny Him.
 - E. "Likewise" = in like manner; all the 11 said the same thing; the tense reveals a repetition of this statement.
6. We, like Peter often think that we are strong in faith, purity, and patience, thus we make rash statements without thinking them through. But when temptation arises, we falter and fall. The true remedy against temptation is the consciousness of our own weakness and reliance on Divine strength. (I Cor. 10:12; Heb. 4:16)

J. The disciples warned of coming conflicts. V. 35-38

V. 35

1. "He" = "I" = Jesus, the Messiah.
2. "Them" = "you" = "ye" = the 11 apostles with Jesus probably just before His intercessory prayer of John 17.
3. "Purse" = a bag to carry money.
4. "Scrip" = a leather sack in which travelers and shepherds carried their provisions; this does not mean that they were not to use notes as some preachers say.
5. "Shoes" = do not carry an extra pair of sandals--leather soles fastened to the foot by straps; they did not go bare foot.
6. "When I sent you" = refers to the calling and sending of the 12 apostles. (Mat. 10:5-11; Mark 6:7-10)
7. Then Jesus asked them a question, "Lacked ye anything?" = did you want for anything?
8. "And they said, Nothing" = we did not want for one thing; the Lord used others to supply their need--the human instrument of the house where they stayed provided for their need, thus the Lord provided for their need. (Luke 6:38)

V. 36

1. "Then said he unto them, But now" = the Lord said times have changed; before He sent them out for a little time, they were in their own country; their journey would be short, and there was no need that they should make preparation for a long absence, or for encountering great dangers; but now they were going into the wide world, among strangers, trials, dangers, and wants; therefore, it was proper that they should make provision for what was before them.
2. "Purse" = bag to put money in; indicates they should now take money, as it would be necessary to provide for their wants in traveling.
3. "Scrip" = bag for provision--probably to carry an extra change of clothing.
4. "And he that hath no sword, let him sell his garment, and buy one" = must take note that these instructions were not for His arrest in the garden but for future life; this lets us know that Jesus was saying self defense is lawful; "garment" is his mantle or outer garment; the meaning is, let him procure a sword at any expense, even if he has to sell his clothes for it--indicating that the danger would be very great and pressing.

V. 37

1. "I" = "me" = "he" = Jesus, the Messiah.
2. "You" = 11 apostles He was speaking to.
3. "That this that is written" = perfect tense in the Greek which means a past completed action with existing results; refers to the OT scripture of Isa. 53:12.
4. "Must yet be accomplished in me" = when Jesus spoke this, Isa. 53:12 had not yet been completed, fulfilled but because of the tense it is as good as done; in fact, this was accomplished on the very day He spoke this--Wednesday 14th of Nisan when Jesus was the passover Lamb.
5. "And he was reckoned among the transgressors" = "transgressors" one who is a violator of the law; lawless; wicked; "reckoned" means counted "among" the transgressors, not "as" for He was holy, harmless, undefiled, separate from sinners. (Heb. 7:26)
6. "For the things concerning me have an end" = shall be surely accomplished; denotes that every prophecy in regard to him will certainly be accomplished.

V. 38

1. "And they said, Lord, behold, here are two swords" = the 11 apostles address Jesus with a title of respect and told Him they had two swords; it is said that the Galileans often went armed and it seems at least two of the apostles followed the custom of the country.
2. And Jesus said, "It is enough" = what are two swords among 11 men? note Jesus did not say two swords are enough but "it" is enough, perhaps meaning simply, enough has been said; Jesus was simply warning the apostles of the impending dangers after His death; press on and you will understand what I mean.
3. The scripture indicates that Jesus prayed the high-priestly prayer of John 17. (John 18:1) This was done just before crossing the brook "Cedron" (spelled Kidron in the OT). Then He entered the garden of Gethsemane (an orchard of olive trees in our thinking).

LIST OF BOOKS AVAILABLE

Notes on I & II Thessalonians; Mark-Volume I, II, & III; Acts-Volume I, II, III, & IV; Romans-Volume I, II, III, IV, & V; I, II, & III John & Jude; Colossians-Volume I & II (Includes Philemon); Titus; John-Volume I, II, III, IV, V, VI, VII, VIII, & IX; Philipians-Volume I & II; Proverbs-Volume I & II; Ruth; I Peter-Volume I & II; Galatians-Volume I & II; Haggai; Psalms-Volume I, II, III, & IV; II Timothy; Revelation-Volume I, II, & III; Genesis-Volume I, II, & III; Jonah-Nahum; Isaiah-Volume I; II Corinthians-Volume I; I Timothy-Volume I & II; II Peter; Ephesians-

Volume I, II, & III; James; Luke-Volume I, II, III, IV, V, VI, & VII; Compiled by Edgar Lee Paschall (These books are a verse by verse study we use in our Sunday School)

STUDY GUIDE FOR DOCTRINES OF THE FAITH; SPIRITUAL CRUTCHES; ARTICLES FROM THE PERSUADER VOLUME I, II, III, IV, V, VI, VII, & VIII; LADDER OF HAPPINESS; DOCTRINE OF THE HOLY SPIRIT; INOCULATED WITH THE GOSPEL (English & Spanish); JUST WHAT IS? THE INTER-TESTAMENT PERIOD; By Edgar Lee Paschall

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First Printing: April, 2021

Formatting canceled